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Charles Dickens.

BY EMMA HARDINGE BRITTEN.

[Improvised at the close of Mrs. Hardinge's lecture on Charles Dickens, given in Portland, Me.]

What tho' his form lies mouldering in the grave,
What tho' the summer grasses o'er his ashes wave,
The soul of the good man ne'er slumbers in the grave;
But still goes marching on.

His voice is not hushed in the silence of the ground;
His eye is not dimmed in the grave's green mound,
Being dead he yet speaketh and his works shall be found,
Like his soul, still marching on.

We hear him in the echoes of the good words he has said;
We see him in the memory of the shining life he led,
And the pages full of living truth the millions all have read,
As his pen went marching on.

For the friendless and the outcast for the helpless and the old;
For the widow and the orphan, for the hungry and the cold,
With the ink of tender pity and the page as true as gold,
His pen went marching on.

With fearless hand he tore the mask from proud oppressions face;
With piercing words he made the tyrant tremble in his place,
In the game of reformation he has nobly won the race,
As his soul went marching on.

Little children bid God bless him, he in holiest, purest phrase,
Has pleaded for your helplessness, has pictured out your ways.
Let your precious little voices join the chorus in his praise,
As his soul goes marching on.

From the cradle of the sunlight from the old and distant East,
O'er the pathless waste of waters to the land of farthest West,
From the mighty throbbing heart of every nation of the earth,
Where e'er the noble printing press or sciences have birth,
A cry of fervent blessing rends the skies above our head,
God bless the brave reformer, God bless the mighty dead.
May his hand amidst the starry worlds fresh living scriptures write
And publish thro' eternity his name in endless light,
As his soul goes marching on.

[From the Troy Daily Press.]

Spiritualism Vindicated.

THE REV. DR. BALDWIN'S ATTACK UPON SPIRITUALISM REVIEWED BY J. M. PEEBLES.

Being a believer in revelation and inspiration, the following passages, said the speaker, present themselves as fitting texts: "He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him."—Proverbs xviii: 17. "He that diggeth a pit shall fall in it."—Ecclesiastes x: 8.

Religion is innate in humanity. Spiritualism, relating to science, philosophy and religion, is founded upon a rock, and never shrinks from discussion nor the most rigid investigation. It is a living witness for God, demonstrating a future existence. And as its divine principles are in perfect accord with the original teachings, signs, gifts, and spiritual marvels of Jesus and his Apostles, the "gates of hell cannot prevail against it!" Since God through angels and ministering spirits initiated the modern manifestations, putting to flight doubts of a conscious immortality, the progress of the movement has been absolutely marvellous. Ignorance is its worst enemy! Alive to the genius of the age, aflame with divine wisdom and sunny with consolation for the mourner, millions have already flocked to its standard. Verily it is the "Angel" that the Patmos revelator saw come down from Heaven having "great power." Only think—less than a quarter of a century, since the "Rochester demonstations," and yet Spiritualism has become a mighty moral force in this country and throughout the enlightened world. Who then, dare say of it "thus far and no farther?"

Though Papal priests have issued their "bulls;" though Protestants have protested; Sectarists sneered; bigots scorned and salaried clergymen alternatively "whined and raved." Spiritualism ordained of God and holy with angelic inspiration, has shed a kindling light upon all the Continents and Islands of the earth, demolishing churchal superstitions and demonstrating immortality.

Not mentioning the Spiritualist press and book establishments in America—London alone publishes six Spiritualist journals. France, Spain, Germany and other continental countries publish quite a number; while far-off Australia prints an able Spiritualist monthly—*The Harbinger of Light.*

Materialists are confounded and churchmen are puzzled. The clergy, too, have become alarmed, hence their persistent efforts to write, pray and preach down the Spiritualism of this and all past ages.

Recently the following notice appeared in the city papers:

"First Baptist church, Third street. The sixteenth of the course on 'Misunderstood Scriptures,' to-morrow evening. Subject: 'The witch scene in the 28th chapter of First Samuel. Falsity of popular interpretation. The substantial identity of modern Spiritualism and ancient necromancy.'"

Several competent gentlemen present provided the principal points developed in the discourse, seeking to identify Spiritualism and necromancy. To avoid the possibility of misrepresentation, however, a note was addressed to Mr. Baldwin asking the loan of his manuscript. He respectfully declined, assigning as the reason, "the manuscript was quite incomplete," etc. The reviewer expressing regret that he could not be privileged with a perusal of this manuscript embodying the clerically-conceived

PLOT OF THE WITCH SCENE,

even though "quite incomplete," proceeded to the criticism.

The Rev. Dr. Baldwin's discourse was based upon the 28th chapter of 1st Samuel, the three prominent characters of which were Saul, Samuel and the woman of Endor. "Mark well," to speak masonically, said Mr. Peebles, the *woman* of Endor! The Bible account does not call her a "witch." Those who *do*, add to the Bible, and must expect the threatened "plagues." (Rev. xxii-1.)

This "Third street" pastor declared that the woman consulted belonged to a class spoken of as "enchanters," "witches," "necromancers," "sorcerers," "astrologers,"—in a word, the

"OLD HAG, OUTCAST AND WITCH,"

phraseology exhibiting a taste far more clerical than scriptural! Do not such denunciations and insinuations constitute a clear case of slandering the "dead?" That she was a "ventriloquist" is a bold assertion, and mine to the contrary, is quite as authoritative.

Treating of "probabilities and improbabilities," Mr. Baldwin said: "If Samuel came back it was by the will of God, and do you think he would send his good prophet back to a witch's den to communicate with the wicked Saul whom God had abandoned?"

Certainly Samuel came back by the "will of God," just as did Moses and Elias on the "Mount of Transfiguration," just as did the company of angels, seen by John, "that no man could number," redeemed from "among the tribes of the earth," just as do angels and spirits, now to mediums, gifted with what Paul denominates the "discerning of spirits." (Cor. xii., 10.) "Abandoned of God," said this clergyman. What proof is there that God had abandoned Saul? Not a particle! Saul was a prophet, and also a warrior. But so are Christians. True they will exhort and prate about loving enemies, and returning "good for evil" in imitation of Jesus the Prince of Peace, and yet as in our late civil war fight North and South like maddened devils. And what is more heathenish, attending chaplains will urge them on in their murderous work!

Does it not look quite as "probable" that God should send his "good prophet" to "what" Mr. Baldwin terms

"A WITCH'S DEN"

as that he should send holy prophets to his "chosen people," who had "gone w—— after strange flesh." (Ex. xvi) or, as that he himself should come down, becoming through some "Holy Ghost mystery," incarnated to be born of Mary in a manger vacated, perhaps, by a hungry ox? Hillel, Gamarcha and other scholarly Hebrews always thought the whole affair undignified.

"Would

GOD DEMEAN HIMSELF,"

asked this Baptist pastor, by sending a prophet to Saul through a heathen woman whom he despised?" Well, considering that this God, according to the Scriptures, was a "jealous" God, (Ex. xxxiv., 14), considering that he commanded Isaiah to walk "naked," (Isaiah xx., 2,) that he took off the Egyptians' "chariot wheels," (Ex. xiv., 24), that he wet Gideon's "sheep-fleece," (Judge vi., 31, 37), and meeting Moses in a tavern, "*sought to kill him.*" (Ex. iv., 24, 25). We should naturally think he would "demean" himself to do pretty much anything. When will clergymen come to understand that this "Lord who spake to Moses," "smelt burned offerings," and issued proclamations against "necromancy," and "familiar spirits," because "jealous" was not the Infinite God—the "Our Father who art in Heaven;" but the tutelary god of the Israelites, and once a mortal as were the gods of Egypt and Greece.

In further elucidating the "witch scene," the Doctor said that "near Mount Tabor, in a ravine, this heathen medium lived alone, she did not know Saul; but magnetising him and reading his mind, she knew him and was afraid—while he, believing in witches, being hungry and nervous—was a good subject. The heathen woman said she saw Samuel, and Saul believed that Samuel was there, because she said so; but he was not there. It was a lie."

This paragraph is interesting so far as true. It admits the reality of "mind-reading," and "magnetism." A few years since the clergy in a solid phalanx denied electri-biology, psyschometry, psychology, mesmerism and magnetism. They are "all deceptions, or the work of the devil," said they. Now they admit them to be sciences and use them to nullify the facts and force of Spiritualism. So the

CLERGY PROGRESS—

progress because pushed by the people, something as oysters come out because raked out! That no one present saw Samuel but the medium of Endor, is paralleled in the case of Paul's conversion, "A voice said Saul, Saul why persecutest thou me?" But those that were with Saul, "heard not the voice that spake." Acts xvii: 9.

This Baptist clergyman in his attack upon Spiritualism made these two points exceedingly prominent, the "wickedness" of the Endor "hag" and the non-reality of Samuel's presence. Slander is a foolish weapon. It was, if possible, more common for sepulchre-faced Pharisees to vilify Jesus and the Apostles, "who laid hands on the sick and healed them," than for our clergymen to slander the mediums of to-day—and even the long-departed woman of Endor! The Scriptures say not a word about her "living alone in a ravine," nor breathe a breath against her reputation. On the other hand, her benevolence and kindness in "killing a calf, and baking unleavened bread" for one who "had eaten no bread all the day," was worthy of the highest commendation.

She did precisely what Christ commanded—"*feed the hungry.*" "Then shall the King say unto them on the right hand; come ye blessed of my Father inherit the Kingdom prepared for you * * * * For I was an hungered and ye gave me meat." Matt. xxv: 34, 35.

WAS SAMUEL'S SPIRIT PRESENT?

Samuel who had "died and was buried in Ramah?" To the law and the testimony.

I. It was the belief of Saul, himself a Hebrew prophet, that Samuel *was there.* The writer of the book of Samuel says this without the least hesitation.

II. The historian declares without note or comment, that Samuel conversed with Saul. These are the words—"*and Samuel saidl to Saul,* why hast thou disquieted me, to bring me up?"

III. This excellent woman of Endor who fulfilled the command—"feed the hungry"—believed, *knew* he was there.

IV. The Jewish nation, "to whom were committed the oracles of God (Rom. iii. 2) ever beleived that Samuel was present.

V. Josephus, the historian affirms that Samuel was there, and that the woman saw him (Antiq. of the Jews, chap xiv).

VI. The learned biblical annotator, Dr. Adam Clarke, says: "I believe there is a supernatural and spiritual world, in which human spirits, both good and bad, live in a state of consciousness, * * * * * I believe Samuel did actually appear to Saul, and that he was sent by the special mercy of God, to warn this infatuated king of his approaching death." (Com. p. 299, vol. ii). Here we have the testimony of the Bible writer, of Saul, of the woman, of Josephus, of Dr. Clark, and other biblical expositions, *versus* that of the Rev. G, C. Baldwin, of Troy. This Methodist scholar, Dr. Adam Clarke, agreeing with the Bible record of the Endor woman, says emphatically, that *Samuel did actually appear to Saul;* while Mr. Baldwin says "he did not—the woman lied!" This clerical Trojan can settle the matter with his conscience, with the Bible, with Dr. Clarke, and other distinguisned commentators.

To lessen the force of the spiritual manifestation recorded in Samuel, the more narrow-minded of the clergy, have ever sought to slur and create a prejudice against this Endor medium—the noble woman who fed her persecutor, Saul! Bnt Josephus bravely, honorably comes to her defence. This Jewish historian says: "It is but just to recommend the generosity of this woman. * * * * It would be well to imitate her example, and do kindness to all such as are in want, and to think that nothing is better nor more becoming mankind than this general beneficence, nor what will sooner render God favorable and ready to bestow good things upon us." Think of it—this woman that the historian Josephus praises for her kindness and goodness, and exhorts others to imitate, Mr. Baldwin calls a "witch," a "heathen," and an "old hag!"

NECROMANCY—WHAT IS IT?

The term comes from the Greek words *nekros,* meaning "dead," and *mentia,* implying "divination," defined by lexicographers the "act of divining." "foretelling future events," "getting knowledge of the dead," discovering things secret or obscure by the aid of superior beings," etc. "God's Law, in the old Testament," said this Doctor of Divinity, "forbids necromancy, divination, and dealing with familiar spirits." This admission was quite too broad for his own case; for certainly God would not "forbid"—would not enact laws against what did not actually exist. Laws *against* necromancy—"getting knowledge from the dead" —proves that such knowledge from the dead"—according to past records—was obtainable," else the Lord legislated against a nonentity! Does the Rev.

Dr. Baldwin believe and teach that these old Jewish laws against *enchanters, charmers, wizards, necromancers*, etc., are or ever have been binding? If so, why not the same principle of interpretation, the Jewish law against mixing "linen and wool;" against "touching swine's flesh;" against marring the "corners of the beard," and "against eating oysters?" ("They have neither fins nor scales." Lev. xi, 7, 8, 9, 10.) Would the Doctor—or the members of his church—forego a good dish of oysters, because forbidden in the laws of Moses? Further if the Levitical law forbidding spirit-intercourse was Divine and perpetual, then Jesus was a law-breaker, for he talked with Moses and Elias after they entered the spirit world. Paul also transgressed, for he conversed with the Nazarine after his ascension to the heavenly life; and so did John with a "fellow servant," one of "the prophets." (Rev. xxii, 8.)

THE THREE CHARACTERS

stand thus, then, in Dr. Baldwin's "witch-scene:" Saul was a king, a prophet, a consulter of "other gods," a warrior and a persecutor, quite as good, on the whole, as the Christian kings and emperors of to-day. Samuel, though rash at times, belonged to the school of the prophets, and was a medium—rather a *selfish medium*, however; for he "divined" for money. (1 Sam., ix: 6, 78.) The *woman*, slandered as was Joan of Arc for "hearing voices" and "seeing visions," is the central figure in the 28th of Samuel. She was blessed with remarkable spiritual gifts, was sympathetic and benevolent, and, as Josephus says, "worthy our imitation."

THE "WITCH" CHARGE CONTINUED.

Growing sarcastically eloquent, this Third street pastor reaffirmed that "this witch had a familiar spirit; it was a *demon* and she worshipped it. Mediums pretend not to have demons *now*; but, improving in taste, they have Gen. Washington, Jefferson, etc." The implication underlying this sarcasm is that mediums are "possessed of devils." If so, why do not the clergy "cast them out?" Jesus promised this gift to those who believed in him. The necessary inference is that these controlling intelligences are not "devils," or that the clergy are not genuine believers in Jesus Christ. The scare-crow cry of "demon" (the clergy mean by it "the devil,") is as old as it is silly. When John the Baptist began his spiritual work in Judea, the old Church cried, "He hath a devil" (Matthew xi: 18). And when Jesus came with His spiritual power and gifts, the same hypocritical Pharisees said, "This fellow doth not cast out devils but by Beelzebub, the Prince of the Devils." Matthew xii: 24.

A "personal devil" is as necessary to orthodox religions as the main-spring to watches. By the way,

WHO MADE THE DEVIL?

Why was he made? Who is he? Where is he? How does he travel? Does he "crawl," as in Genesis, or walk up and down the earth, as recorded in Job? Scientists and the thinkers of all schools are asking, "Is there a personal devil? If so, did he make himself or did God make him? If God, 'foreseeing the end from the beginning, made him and if he exists by the power of God, is not God responsible for his deeds? It is said, 'He was once an angel and fell!' Then, may not other angels fall? May it not be the case with all angels and saints in glory? Were the 'seven devils' cast out of Mary Magdalene fallen angels? And further, if the devil is really ruining immortal souls, why does not God at once destroy him? How is this? As the Rev. Mr. Baldwin believes in "total depravity," "vicarious atonement," "endless hell torments" and a semi-omnipotent devil, will be tell the citizens of Troy what he actually knows about the devil? Will he further explain what Plato meant by the "good *demon* of Socrates?" what Ralph Waldo Emerson meant by writing:

"Close—close above our heads
The potent plain of demons spreads;
Stands to each human soul his own,
For watch and ward and futherance"—

and what the English author, Addison, meant when he wrote of the "good *demon* who sat at his right hand during the course of the whole vision?"

PSYCHOLOGY AND MIRACLE.

Psychology is in "harmony with natural law" exclaimed Mr. Baldwin. This is admitted. Peter so understood and made it practical in the so-called miracle of healing by "fastening his eyes" upon the lame man, "taking him by the right hand," giving strength to his feet and ancle bones. (Acts iii, 2, 7.) The right hand is positive. Jesus and the Apostles healed the sick by "the laying on of hands." Why do not Christian followers and imitators of Jesus? Judged by their works they have infinitely more faith in blue-pill preparations than Apostolic methods!

That "Spiritualist literature is vague and devoid of common sense" is simply a clerical assertion. It is quite possible that the number of Spiritualists has been estimated too high by Judge Edmonds of New York, and others. That there are 1,400,000 of Baptists in the country as Mr. Baldwin boastingly affirmed, is simply a bit of harmless braggadocio. Let it pass, by the practical inquiry. How many of these Baptists fulfill the following Scriptures?:

"But love ye your enemies, and do good, and *lend*, hoping for nothing again, and your reward shall be great." (Luke vi., 35.)

"One thing thou lackest; go thy way, sell whatsoever thou has, and give to the poor, and thou shalt have treasure in heaven, and come take up thy cross and follow me." (Mark x, 21)

"Whosoever he be of you that forsaketh not *all that he hath*, he cannot be my disciple." (Luke xiv., 33.)

The Apostle writes:

"All that will live godly in Christ Jesus shall suffer persecutions." (ii. Tim., iii., 12.)

If there are any Baptists in Troy, who for the love of Christ, "have forsaken *all* they had," and are now suffering persecutions for their godly lives in Christ Jesus," they will hasten to report that relief may be forthcoming!

DON'T WANT TO SEE HIS CHILDREN.

During the theological tirade against Spiritualism this clergyman is reported to have said, "Three of my children have departed this life and I do not want to have them floating around through the air of this miserable world. I rejoice that they are in the arms of God." Perhaps those self-satisfied, pig-headed Pharisees did not want to have a "Heavenly host" of Angels floating around in the air over Judean mountains and shouting "Peace, peace on earth!" And then what did Paul mean by being "caught up in the clouds to meet the Lord in the air?" (1 Thess. iv.) My children are in "the arms of God," says this Baptist minister. Very well; are not the arms of God here—in the air—everywhere? He will not deny God's omnipresence. But how does he know where they are? Does he know? Did he love his children as a true father would? Is not love imperishable and undying? Do not all noble souls desire to see and converse with those whom they love? Orthodox clergymen once preached infant damnation. The hardening influences of the doctrine still lingers. How very unlike Dr. Baldwin is to the good John Wesley. He says in his sermon on faith, (p. 407), "It is a pleasing thought that some of these human spirits attending us with or in the room of angels, are of the number of those that were dear to us while in the body." And how much will that add to the happiness of those spirits who are already discharged from the body, that they are permitted to minister to those whom they have left behind? An indispensable proof of this we have in the 22d chapter of Revelations. When the Apostle fell down to worship the glorious spirit, which he seems to have mistaken for God, told him plainly—I am of thy fellow servants, the prophets, not God—not an angel, but a human spirit.

IGNORING GOD.

"Do not Spiritualists ignore God; and have not their communications with spirits caused them to cease from prayer?" asks the Doctor. This depends upon the definition and attributes ascribed to God. That Old Testament tutelary God that through "jealousy" denounced divination—that got "angry with the wicked every day"—that "cast down great stones from Heaven" (Josh. x, xii) and that commanded Moses to kill every male among the little ones, and every woman that had known man by lying with him, but to keep alive for themselves all the women children. (Numbers xxxi, 1, 18.) Spiritualists ignore. I repeat Spiritualists ignore any and every God that would authorize the infliction of capital punishment, ordain slavery, pamper a poligamy-practicing Solomon, flatter a licentious David, compel Isaiah to walk three years barefoot and "naked" and positively command Moses to keep alive the buxom Midianite Virgins or "women children," that these "chosen people of God" might use them to gratify their devlish lusts. If this is the Bible God that Mr. Baldwin and the Christians of Troy worship, we respectfully suggest that instead of agonizing to convert Trojan sinners, they better convert their God.

But while Spiritualists ignore that Biblical God that got "jealous" and "angry"—that authorized war and prohibited spiritual communion, they devoutly believe in the God worshiped by Pythagoras and Proclus, by Jesus and John, by the earliest of the Church Fathers, by Theodore Parker, A. J. Davis and the Shakers. God the "Infinite Spirit"—our Father and our Mother, wisdom and love!

As to prayer, Spiritualists generally have more faith in the efficacy of secret than public prayers, mouthed for the occasion, and abounding in hints and suggestions to the Almighty! This lip service to be heard of men is becoming unmarketable. Pure aspiration is prayer "spoken or unexpressed." There are no New Testament teachings for attending 8 o'clock or 12 o'clock prayer meetings. But said Jesus, "when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret." Prayer is always offered at the opening of the "Banner of Light" circle, in Boston, and generally at spiritual meetings and *seances*.

THE OLD CRY—FREE LOVE.

Our Baptist pastor could not forego the pleasure of this threadbare thrust, "free love." From the "abundance of the heart the mouth speaketh." A "Great many Spiritualists," said the Rev. Dr. Baldwin, with a simpering air of triumph, "are free-lovers. The phrase has a peculiar charm for them; for in fact free lovism is spiritualism gone to seed."

If the Doctor means by the phrase "free love," *lust*, I brand that charge false, maliciously false, and hurl it back to the fountain. A man who will thus stand in his pulpit—rightly called "coward's castle"—and deliberately slander hundreds of his fellow-citizens, fully his peers, would receive from me no notice were it not for his public capacity. There is a descension too great for my condescension.

Said St. John—"God is love," and that love flows freely to all humanity. The churchal hymn on Jesus' love reads:

"He justly claims a song from me
His loving kindness, Oh! how free,"

Angelic love, how pure and free. A mother's love, how free and out-flowing to the family group. The love principle in man, emanating from God, is unselfish, holy and free.

Does Doctor Baldwin love his wife? Does he love her because the law requires it? or because she is good, noble and womanly? Otherwise expressed—is his love for her *free* or forced? No dodging, Doctor, even though convicted of free love?

But, says he, "I didn't mean,"—no he did not mean love but *lust*. Then knowing the use of language, why didn't he say so?

The great body of Spiritualists, while believing that God designed one man for one woman, as positive and negative, the two halves of one circle, repudiate the free-lust of Abraham culminating in two wives, the free-lust of the "wise man," Solomon, with his seven hundred wives: the free-lust of the Oneida Communists, who at one time headed their journal "The Sovereignty of Jesus Christ," and free-lust everywhere, whether found in Christian churches, the societies of Spirualists, or the rank of orthodox clergymen!

The Baptist Elder Bush, that in a revival converted so many of my class-mates, suddenly departed in the Spring with his "hired girl," leaving a sickly wife and four children to the charities of the very sinners and unbelievers whom he had all winter threatened with eternal damnation! This free-lust affair chilled my budding Christianity. Several of these converts "fell from grace."

A friend of mine has within several years clipped from floating newspapers the names of 800 sectarian clergymen either arrested, or convicted of indulgence in free-lust. Another editorial friend has a list over 2,000 of priests and deacons proven guilty of this offence. The West Troy Baptist Church matter, and the Reverend Dr. Huston will probable increase the number. What a piece of brazen impudence then, to connect free-lust with Spiritualism! The philosophy of Spiritualism teaches that man is a moral actor and responsible being—that the "pure in heart" see God, and that obedience to divine law and purity of life are the only passports to Heaven. The Shakers, whose morality and purity of life put to blush that of churchal Christians, are all Spiritualists, blessed with vision, trance and prophecy.

But again, this wicked Saul went, said the Doctor, to

"CONSULT THE WITCH BY NIGHT."

So Nicodemus went to Jesus by night. It was his choice, and Jesus did not reprove him for it. Will Mr. Baldwin explain why nearly all of the angelic appearings and spiritual manifestations of the Bible occurred in the night—such as Abraham's test—the passage of the Red Sea, and the violent wrestling of Jacob with the angel, when the purpose was to enlighten the world. The tremendous manifestation given to Moses on the Mount, the slaughter of Senacharib's army by the angels, and the destruction of the Midianites, 20,000 in one night, brought about through the interposition of angels, took place in the darkness. The salutation to the shepherds, the stilling of the tempest, the walking upon the water, and the rolling away of the stone from the sepulchre by spiritual beings "in white," all occurred in the dark. Mary Magdalene came to the tomb "early, when it was yet dark," is the Evangelist's language. Again, it was dark when Paul and Silas were spiritually delivered from prison, dark when the angels released the apostles from their dungeon cell, (Acts v., 19), and dark, "Peter sleeping between two soldiers," when an angel smiting, raised him up, that he might go out of the inner gate, which "opened of its own accord." Were these patriarchs, prophets, apostles and angels all impostors?

The calm hours of evening are for various reasons better adapted to the ministrating of angels than during the turmoil and bustle of the day. Scientists understand the philosophy of this. Heat, light, electricity, magnetism and the occult sciences are not to be mastered in a day or a lifetime. Who is not aware that seeds germinate best in the dark?—that even chemical preparations unite only in the dark, and that darkened rooms are indispensable in daguerrean processes.

EXEGESIS—SPIRITUAL.

The following paragraph of Mr. Baldwin—"Whenever a passage occurs that seems miraculous; if it can be explained on natural principles, prefer the natural to the supernatural,"—is far more rational than orthodox. No biblical occurrences are supernatural, but many are superhuman. As a Spiritualist I have a clear faith in revelations and inspirations—in the prophecies, dreams, visions, trances, healings and spiritual gifts recorded in the Bible. Modern manifestations corroborate the ancient. Every argument against modern spiritual manifestations is a pointed javelin hurled at the spiritual truths of the Scriptures. It is painful to see a Troy clergyman thus join hands with scoffing atheists. In closing his sermon, he implored "the people to flee to the Savior—that is, to

IMITATE JESUS.

The life and teachings of the Lord Jesus Christ." This was well. But what relation is there, pray, between that humble, sweet, self-sacrificing life of Jesus and modern christians? Jesus had not "where to lay his head"—had no salary for preaching—subscribed to no creed—did not traffic in merchandise—did not smoke, chew nor eat swines flesh—did not marry—did not hoard up money—did not speculate in corner lots—did not seek popularity—but went, medium-like, strolling around the country "eating with publicans and sinners," healing the sick by the laying on of hands—and, in a word, "*doing good.*" In this the Rev. Mr. Baldwin and ourself agree—the *necessity* of imitating Jesus.

SICK OF CHISTIANITY.

Thinking, rational men are becoming soul sick of this popular half-heathenized Christianity, with its "fall of man," "total depravity," "vicarious atonement," "angry God," "personal devil," and "endless hell torments,"—a Christianity that slaughtered 2,000,000 during the ten crusades; that for fifteen hundred years persecuted the Israelites and put to death the heretics of Europe; that burned witches, hung Quakers, and banished Ann Lee; a Christianity that incited members of Christian Churches North and South to fight like church-militant demons; a Christianity that supports standing armies, constructs arsenals and appoints chaplains, servants of the "Prince of Peace," to pray for victories through blood, battle and murder, a Christianity that mixes the blasphemies of Deuteronomy with the beatitudes and Jesus's teaching with the lust songs of Solomon; a Christianity that scorns science, inspires bigotry, encourages superstition, sneers at Spiritualism, puts on pompous airs, persecutes for opinion's sake, grinds the face of the poor, professes extra piety, drives shrewd bargains, and then sanctimoniously asks for prosperity—all, *all* "for Christ's sake!"

Paris was a Christian city, as famous before the Prussian victories for its prostitution as for its missionary enterprises.

London is a Christian city, and yet last March reported 165,000 paupers. Human life is infinitely less safe to-day in Christian New York than Constantinople or heathen Scutaria across the Bosphorus.

There are professed Christians in Troy who rent out buildings for rum selling, and Christians in New York who rent houses to be used for prostitution. I exhort them to repent of their sins; to "get religion;" to become good, practical Spiritualists. Spiritualism is not popular, however, in the Baptist churches, Grundy tea-parties or State penitentiaries.

But while repudiating this fashionable Christianity—this impudent Christianity that attacks Spiritualism; I believe in God; in Jesus; in the Divine Spirit; in moral responsibility; in retribution here and hereafter; in the necessity of repentence, purity and holiness of heart; and I believe in spiritual

manifestations. Aye, more, I know that the heavens are open and angel's hold converse with men.

THE TESTIMONY.

Spiritualism rests upon the testimony of seers and sages; patriarchs and prophets: Jesus and the Apostles; the early church fathers; the French prophets; Torquato, Tasso, Madame Guyon, Swedenborg, Ann Lee, George Fox, the Wesleys, and millions of our fellow countrymen.

While traveling upon the Continent and in the East some three years since, I met Spiritualists and attended seances in Florence, Naples, Messina, Athens, Constantinople, Smyrna and other localities, Spiritualism is neither local nor national; but cosmopolitan. Its recent star of progress rising in the West is now illumining the East. Its banner in some form floats to-day beneath all skies. And he who fights it, fights the proofs of a future existence—fights spirits and angels—Jesus and Almighty God!

SPIRITUALISM EVERYWHERE.

The poems of Tennyson and Longfellow are full of the silver threadings of Spiritualism. Longfellow, on his European tour, attended spiritual seances in Naples, and in the palatial mansion of Baron Kirkup, at Florence. Camille Flammarion, the famous astronomer of France, and Trowbridge, our distinguished astronomer, who "secured the prize," are both Spiritualists. Judge Edmonds, Robert Dale Owen, William Lloyd Garrison, ex-Senator Wade of Ohio—in fact, many of the most eminent men in the nation, are avowed Spiritualists.

Leon Favre, Consul General of France, said to me in his Parisian residence, two years since: "The most learned men of Europe to-day are Spiritualists." Dr. Robert Chambers and Prof. De Morgan, the great mathematician of London, were both Spiritualists. Prof. Wallace, C. E. Varley, F. R. S., and other of the ablest scientists of England and upon the continent are Spiritualists. In a word, the brains—the brains of the world—to-day are either avowed Spiritualists or favorably inclined to its broad and beautiful principles. The Third street pastor may be an exception. In the face of a whole galaxy of intellectual stars he pronounces it a "delusion." Let all the earth keep silence! Selah! Our charity is unbounded. We do not doubt his sincerity. It is our candid belief that ultimately he will be preserved and saved. If the Rev. Mr. Baldwin would like to discuss the comparative merits of Spiritualism and orthodox theology he can be assured of the opportunity.

ALISM.

[CONCLUDED.]

Hierophant.

We dare not do it; we do fear the grovelling
Coarse passions of the many—of the million:
They are materialists both, born and bred;
They cannot bear the spiritual, the abstract,
The metaphysical, the transcendental;
It blinds them—makes them sick at heart, and quite
Ashamed of their own arrogance. They love
All sensuous, tangible manifestations
Of Diety—sculptured statutes, gorgeous pictures,
And all the fopperies of idolatry;
They like the gods that they can touch and handle,
And kiss, and hug, and buy and sell again,
And turn an honest penny on their bargain.

Socrates.

Henceforth will I adventure to correct
This gross confusion; I will show the people
That the agonies of Orpheus, Hesiod
And all the wild mythology of Homer,
Are but the symbols of an elder creed,
Purer and fairer. I will show them that —

Hierophant.

Peace, vain enthusiast! thou hast enemies
All ready by thy truth—searching. The truth
Is not to be forspoken to the mob,
Unless you wish to die for it.

Socrates.

I say
It is. I say *truth is to be forespoken*
Even to the mob; and if I die for it,
Why die I must; but while I live, I will
Shame the abuses of idolatry
At my worst peril.

* * * * * * *

Hierophant.

You shrewd philosopher anticipate
Our secrets marvellously well.

Socrates.

But tell me
What symbolize the Graces and the Muses.

Hierophant.

The Graces symbolize the three relations
Of the eternal scale—past, present, future;
And on their sacred symmetry depends
All fair proportion, metaphysical
And physical—all glory and all beauty.

Socrates.

And for the Muses nine?

Hierophant.

They are the spirits
Of the nine spheres of mind and matter; they,
In their unseen subsistence, do parade
All things harmonical. From the great planets
To the fine chords of a lyre; they regulate
The music of the spheres. See, even now
They form the choral planetary dance,
Known to the initiates only.

Socrates.

I remember
The mystics of Pythagoras were all
Enchanted by it.

* * * * * *

Cupid.

I've won the last achievement of pure love—
My life revives in double intensity.
And in my ecstacy, my drooping Psyche,
Thou shalt exultingly take part. I touch
Thy lips with the blest nectar and ambrosia
Of the gods. Awake my fairest.

Psyche.

Oh! my spouse,
My own celestial one! where am I? Where?
What change has passed upon me? I awake
From a wild dream of immortality;
And, by a secret instinct in my heart,
My immortality is not a dream—
'Tis real—real—inextinguishable—
I feel it as thy own—it comes from thee—
It is thyself within me—soul of my soul,
Life of my life—O take me to thy heart,
Never again to sever.

Cupid.

Never more—
In the fiery chariot of the spirit-world,
Thus with my ransomed bride I soar to Heaven
For ever and ever.

* * * * * * *

Socrates.

So much for my defence. Now let me add
A word to my accusers. I could tell you
The cause of all their enmity: It is not
Religion and philanthropy and patriotism,
As they pretend, that urge them against Socrates—
No; 'tis sheer envy, hatred, jealousy!
They dare not contradict me! I have seen it;
The venom of these serpents hath for years
Been growing in their fangs, burning and blistering!
This trial is but a strong ebulition
Of their accumulated rankerousness.
I'll say no more. Whether I live or die,
You'll find that Socrates spoke truly—honestly.
For me, I care not which way lies your verdict,
The worst is past. Already have I suffered
That sting of black ingratitude, more bitter
Than death. I've striven more than any man
To benefit my country; and that country
Has spurned me. I have oft appealed in vain
To the priesthood and the aristocracy;
They could have done all things; they have done nothing
To save me; such is the bright patronage
Of should-be patrons. I'll not curse the priests—
But I could curse them. Neither will I damn
The aristocrocy—but I could damn them;
They have left the most divine of all the Grecians
To sink unfriended to the upbraiding tomb;
They have left me to my enemies, yet I pity
Their fate more than my own. They will not feel
My value till my death, then they will own it.

* * * * * * *

Socrates.

Yes, this is happiness. I never felt
True happiness till now. The gods have blest me
With a divine pleasure, for the pain
Man's hatred has inflicted. Pain and pleasure,
Ye are convertible phantasies of being
That melt into each other, and make each
The thing it was not.

Ptato.

Socrates, dear master,
How canst thou be so happy while thy fate
Fills thy best lovers with the agony
Of unavailing sorrow?

Socrates.

I know not
The how or the why, but yet do I perceive
A luxury of conscience, a pure calmness
Of serene faith, a love a hope. O, Plato,
Thou canst not dream how exquisite.

Crito.

You talk
As if you were a poet

Socrates.

So I am.
The true philosopher is the true poet—
The ambrosial element of poetry
Was my soul's atmosphere. The muse herself
Has paid me a bright visit in the solitude
Of this dark prison house.

Phœdon.

How mean you Socrates?

Socrates.

I mean my Phœdon, that poetic thought
Is nourished by misfortune; its hid fires
Are struck into a blaze by the stern crash
Of tortures. 'Tis from suffering that the poet
Doth wing the inspiration of his song.
What think you? I have writ some verses in
My bondage, which have sweetened it. I would
Have set them all to music, but as time
Is rather short with me, perhaps you'll do
That dainty office for me. Have them chanted
Over my grave, and if you'll add a chorus
So much the better.

Xantippe.

O, Socrates, my husband,
I never knew how much I loved you till
This hour—the last. Can you forgive me that
My most capricious will so oft offended—
My life will be one dream of remorse.
I have wronged the noblest heart that ever yet
Trusted in woman—by my death will I
Atone thy injured name.

Socrates.

No, my Xantippe,
Come hither. I'll not hear you talk of dying,
'Tis very childish of you. You must live,
And when you hear your husband's name abused,
Tell them how very patient he would be
While you were angry, Tippet. Nay, don't weep.
I knew she loved me, gentlemen, this hour
Has wrung the secret from her. My hard fate
Softened her wonderfully. My sentence quite
Disolved her little pet antipathies,
And all the woman melted in her breast.
Come, a last kiss, you must not linger here,
It is the jailor's order. So farewell!
And you, Euphrosque, my Plato's sylph
And chloe, mourning absent Xenophon.
You owe me a kiss each—do not quite forget
Poor Socrates. My little children, too,
Come take your father's blessing, and obey
Your mother when she tells you truth and virtue
Are the paths to happiness. There, the sweet Gods
Be with you! What is the hour? I seem to need
Repose; the feverish wildering game of life
Has wearied me. I long for a sound sleep
Under the cypress.

Jailor.

Here, my noble master,
Would I had died myself rather than brought thee
This cup of death. I but obeyed the judges.

Socrates.

This fellow is right honest. The poor knave
Loves me even as a son. The magistrates
All put together are not worth this jailor;
But I'll not hate them—'tis enough to pity
That which is pitiful; is it not Plato?

Taking the Goblet.

Black bowl of blacker poison, welcome to me!
Thou art my choice, thou art not forced upon me;
No; from the million instruments of death
I freely chose thee. My own plighted bride!
The altar of our wedlock is the tomb!
In everlasting marriage I embrace thee!
Witness the Gods! Full many a time I've quaffed
The sparkling wine, emblem of life, to friends
Embarking on a voyage, with more pleasure
I drain this pledge of death, praying sweet Heaven
To speed me on my untried navigation,
Thou ocean of eternity.

Socrates drinks, his pupils exhibiting extreme sorrow.

How now!
Dear friends and pupils—come, be men, be men.
Don't whimper—courage! My eyes and hands are steady.
Where is your virtue? Was it not for this
I sent away the women? Prithe do not
Fall into such ridiculous weakness?
I've always heard it said that a brave man
Should die in pure serenity, blessing God.

Crito.

Is there no drop of poison left for us?
We could die with thee.

Socrates.

Not a drop, dear Crito,
I took good care not to expose my pupils
To the temptation—sipping the remainder—
To keep me company. No, if you'll excuse me,
I'll try the dark experiment alone.
You'll follow when the Gods shall summon you—
Not a jot before. Oh! my limbs do stiffen;
I feel the invading coldness. I'll lie down,
Even as the jailor bade me.

Jailor.

Do you feel
This pressure, sir?

Socrates.

No.

Jailor.

Icy coldness steals
Upward to the heart.

Socrates.

It does—I feel it does,
But in this little instant, ere my heart
Grows wintry, Crito, you remember, Crito,
We owe a cock to Esculopius—
Discharge the vow to me—do not forget it.
That most divine physician of lapsed souls
Shall yet revisit—in that future—then —

Socrates dies.

Dies upward to grow wiser.
Eternally.

Speech of Matilda Joslyn Gage—The last evening of the Washington Convention.

The arguments to-day before the Judiciary Committee were the culmination of long ages. The seed of to-day was sown far down in the past. Geologists tell us that marks of rain storms which occurred hundreds of years ago are visible now in the solid rock, and that the direction of the wind at that time may also be plainly told by noticing the slant of the rain drop marks. So in woman's demand to-day for self-government, we find the rain drops of past thought; we find what was the direction of men's minds in the early times of the world. Nations were bound in slavery, yet the desire for freedom never left them. They were repressed in their efforts for education; in their efforts for religious liberty; in their efforts for political liberty, yet they continually desired freedom, and worked for freedom.

All great leaders in the past promised more liberty, greater freedom to their followers. Liberty is the divinest instinct of the human heart; it is the divinest word ever spoken; it is the one word that is sweeter than home or mother.

Political equality has been the dream of the ages. When at the death of Smerdis, the Magician, the political power of Persia fell into the hands of seven noblemen, even then, uprose a vision of political equality. One of those seven noblemen, even then, proposed a democratic form of government. But only within the last hundred years has this dream of freedom begun to be realized, and not until this country set up a government which declared all men to be equal, and alike capable of self-government. Where were human rights before that day? Where were the rights of men before that day? Did they come into the world newly created then? Did the Declaration and Constitution create those rights at the time of our Revolutionary war? Were a band of men that hour born into the world who possessed natural rights never before possessed by human beings? In ages of the past the common people—common men—were believed to have been created solely for the benefit of kings and the nobility; they were deemed to be of use only to fight the battles of kings; they were poorly fed, they were poorly clad, they were tyrannically treated; they did not own a foot of land, they did not own the houses in which they lived; they did not own their children, they did not own themselves: their very thoughts were governed by a different class of men from themselves; they were fined, imprisoned, burned at the stake if they dared think for themselves either in matters of politics or religion. In those past ages parents alone possessed the education of the world; a knowledge of books was deemed degrading to nobles, and above the capacity of common people. The Bible was kept chained in cloisters, and it was expounded by these men. These ages forever passed away when the Declaration of American Independence was issued, and liberty was at once seen to be the heritage of the common people, to be the birthright of every body. Men are now educated, they possess books, they read the Bible, they possess houses and lands, they shine in the government, they think for themselves in religious matters, and we call this the age of enlightenment, while we call the others the dark ages. This progress at first moved slowly but with the newspaper, the steam-engine, the telegraph, it has flown like lightening, and ideas now rule the world. Nothing is so strong as an idea. Nothing is so intangible as an idea. The rule of the world was once force, it is now fast getting to be consent.

The world has even gained its growth through protest. Every religious or political reformer is a protestant. But where do people get their right of protest unless within themselves? All protests against tyranny come from within. When the old revolutionists protested against the exactions of King George's government, they found that right of protest within themselves. They found the right to life and liberty, and self-government within themselves. These rights were as old as the creation and were laid before the foundations of the world were laid, but men had been kept under bonds; all these rights during thousands of years had been kept hidden under the crown of some king, but the rights were there though they were hidden. All that was needed was to see them and to use them. Women are part of the world; they are a component part of humanity. Their rights have been repressed, held back, kept down, but still they exist, and the world is waking up to the fact. Think you women cannot decide for themselves what is right and what is wrong? Think you any human being can bear another human being's responsibility? Women came into the world as part of the family, as part of society, under government. They find these institutions ready moulded for them; their lives, their liberties, their happiness is controlled by them. Shall they not protest if they find these institutions too narrow for them? Whenever God creates a new soul, a new idea then comes into the world, and society must be shaped to meet that person's needs. Buckle says the civilizations of the past fell because they were one sided in their growth—because they did not develope equally in all directions, but sacrificed some constituents in order to secure the progress of others. The impressions of the world have been that justice was a one-sided idea, that if one person received it another person would be injured. This can never be. Rights, though as Emerson says, when strongly stated they may seem to conflict with other rights, yet this can never really be so. Equal and exact justice to one person can never prove of lasting injury to another person. Neither declarations, or constitutions, or laws can destroy or create rights; they can neither destroy or create justice. They can only proclaim these things to exist. The very word declaration signifies proclamation. To declare is to proclaim.

The rights of men in the past were held in obeyance; they were not lost, but men were so busied in searching for the divine rights of kings that they forgot the divine rights of their own humanity. I have a right every hour to as much fresh air as I wish to breathe: but supposing you shut me up in a room with every door tightly closed, so that I breathe the same vitiated air over and over again, that does not do away with my natural right to breathe fresh air. I have a right to do it if I do not use it. It is sometimes claimed that as all women do not wish to govern themselves, therefore no woman shall govern herself, and this is called an argument against us. We need not wonder to find tories among women; tories existed just the same at the time of the revolution. A slavish soul does not deserve freedom either for itself or for another. But let us see if all men now use the ballot. How was it in my own State of New York in 1826, the year in which doing away with the property qualification for white men was voted upon? You would judge that to have been a question of importance, you would think all men in the State would that day have voted; but how was it? Not one-third of the men of the State voted that day. Of the 312,000 voters New York at that time possessed, less than 100,000 went up to the polls that day. Did any one say those men no longer ought to possess the ballot? Did any one say that as less than one-third had voted at this very important election, therefore it was a reason why all men should be disfranchised? Not at all. No such thing was proposed; no such idea entered their heads. Every man in the State, every man in the whole country knew that the right to the ballot and the use of the ballot were entirely disconnected. Supposing a man never voted till he was a hundred years old, no one would think he had therefore lost his right to vote; and provided, he lived so long and went up to the polls on the very last day and hour of his life, men would reverently stand aside and make him room. At no election ever held have all men voted. In New York, in 1868, was the closest election in fifty years, party feeling ran high, but all the men in the State of New York did not vote. There were even then nearly 26,000 men who did not vote, but no one said, as so many men do not care for the ballot, therefore no man shall vote. If a man never votes at all, you do not say he has lost the right. If a foreigner, from the most despotic government in the world, comes to this country and takes out papers of citizenship, although his ancestors never voted but have always been under authority, you allow him to vote. If every other man in the nation refrained from voting, this foreign-born man who never before voted will be allowed to exercise his right of self-government, for, although it is less than one hundred years since the first government was instituted which recognized human rights, the scales have dropped from the eyes of many men besides Americans, and all nationalities, European, Asiatic, and African, have come to the United States to enjoy their natural right of self-government.

The lesson of human rights is one easily learned. Foreigners have learned it, and so have American wives and daughters. We would be dullards indeed, did we not read the lesson too. It is not alone written in the last twenty or thirty years that women have been interested in these questions of natural rights. They have been interested ever since the first protest was made by the Colonies. Mercy Otis Warren bore a powerful hand in bringing about the Revolution. She was in constant correspondence, during the Colonial struggle, with the Adams', both Samuel and John, and Hancock, and Gerry and Knox and Jefferson. She was consulted on all the great questions of the day, and "her political opinions were sought by men who gave them vital action in the council and on the field." She was part and parcel of the committee of correspondence which did so much to educate and develop the sentiment of liberty in the Colonies; and her brother, James Otis, was indebted to her for many of the ideas he gave to the world. To the end of his life her influence over him was all powerful, and her advice constantly sought by him. His speech upon the Bill of rights contained the pith of the Declaration of Independence, of which Jefferson gets the credit; much of it came from her. Is it strange that we have learned the lesson?

Over women has been an absolutism as positive as ever ruled a nation. The men of the country have been under a Republican form of government; the women have been imperially ruled. The blood of our fore-mothers begins to boil in our veins. They resisted taxation at that early day; shall not we?

That taxation without representation was tyranny was a fundamental doctrine of the women of '76. In 1770, six years before the Declaration of Independence, the women of New England made a public, combined protest, against taxation without representation; and as tea was the article upon which Great Britain was then expending her strength, these women of the American Colonies united themselves into a league, and bound themselves to use no more tea in their families until the tax upon it was repealed. This league was formed by the married women, but three days afterward the young ladies held an anti-tax meeting. These young ladies publicly declared they did not take this step for themselves alone, but they protested against taxation as a matter of principle, and with a view to benefit their posterity. These public protests of women against taxation were made more than five years before the commencement of the Revolutionary war. They were the real origin of the famous Tea Party in Boston Harbor, which did not take place until three years after the public protest of the women. The women of to-day are the direct posterity of the women of the revolution, and as our fore-mothers protested against taxation without representation, so do we, their descendants, protest against being taxed without being represented.

The fortunate hour has come for Republicans to take up the question of woman suffrage. The negro question has ceased to be an element of American politics, and the Republican party is hard pressed for an issue that will give them a strong hold upon the next Presidential campaign. The party journals have for a year declared that the party, as a party, has exhausted the gratitude of the country. Woman demands of the Republican party that it shall declare her enfranchised, and in furtherance of this demand she arraigns the present Government at the bar of its own faith. The Constitution of the United States was founded upon the principles of the Declaration of Independence. In the formation of the latter we show a woman to have had much hand. The faith of this Government, of this Congress, is founded first on the declaration. The whole spirit of the Declaration is, that those who are not protected by a government in the enjoyment and exercise of their natural rights, do not owe that government allegiance. This is alike the faith of the legislative and the Executive officers of the United States. We have, this day, demanded of these bodies that they show their faith by their works. It is the faith of this government that no legislative body has the power or the right to legislate for people without their consent.

We arraign the present Congress at the bar of its own faith, and demand of it that it shall throw off its present usurped, unjust powers over woman, and strictly adhere to the first principles of Republican government.

It is the statement of the Declaration of Independence, and the faith of the government, that government derives all its just powers from the consent of the people for whom it makes laws.

The legislative bodies of this country make laws for 18,000,000 of women. By their own faith, their rule over woman is unjust. By their own faith, they have no authority at all over women. By their own faith, their present rule over women is an usurpation, a tyranny, a rule of force and not of consent.

It is the faith of this government that taxes should not be imposed upon persons without their consent.

By this faith we arraign this government as tyranous, and contradictory of its own foundation principle, when it taxes women, as it now does, not only without her own consent, but in absolute opposition to her wishes, by refusing her vote in regard to taxing her own property, as I was refused in my own village of Layetteville, in July last, and as many another woman has been refused before me, and her property sold by distress, upon her absolute refusal to pay the taxes imposed.

It is the faith of this government that every person has an inborn right to a trial by a jury of peers, and this faith is founded upon the Declaration of Independence.

We here again arraign this government at the bar of its own faith, and demand of it an adherence to its charter of rights.

There is no republican form of government in this country for women. However much men may be under a Republican form of government; however much they may be under a just and equitable form of government the women of the country are imperially ruled. They suffer under all the oppression that the colonies did. They feel the same injustice that the colonies did, they feel this day the same injustice felt by their forefathers in 1770 when they publicly protested against taxation without representation.

The Declaration of Independence is not a mere formula of words: it is the judgment-bar of the American Government, and by it the country lives or dies. The word people in nine times mentioned in the Declaration of Independence; men but once, although in law, man is a generic term, signifying the whole people, and the laws on taxation, criminal jurisprudence etc. etc., are promulgated and executed under the generic term man. The only right a state in the union has to levy or collect taxes, is by, and through, and under the word "man." "he," "him," "his," etc.; and yet in all forced exactions of law, every executive from the President down to the town constable, reads man, to mean woman.

Before the death of Thaddeus Stevens, he declared his belief that the elective franchise, the ballot, was one of the inalienable rights intended to be secured to the people of this country by the Declaration of Independence. The Declaration of Independence is the basis of American Constitutional law, and is the unfailing standard by which constitutions and amendments are to be tested. We date our birth as a nation from the promulgation of that document. We had no constitution till thirteen years afterwards. This country actually existed under such conditions for thirteen years before we had a constitution.

Luther Martin, Attorney General of Maryland, and one of the delegates of said convention, said in his report to the Legislature of Maryland, upon the secret proceedings of the convention, that those members who advocate the equality of suffrage, took the matter up on the original principles of government; they urged, that all persons considered in a state of nature, before any government is formed, are equally free and independent, no one having any right or authority to exercise power over another, and this without any regard to personal strength, understanding, or wealth. That when such individuals enter into government, they have each an equal right to a voice in its first formation, and afterward have such a right to an equal vote in every matter which relates to their government. Now women, at the commencement of government, either had an equal voice with men in its formation, or they did not have such equal voice. In case they did have such equal voice at that time, they still have it, and no question of personal strength, understanding, or wealth, has anything at all to do in the matter. In case they did not have equal voice in the formation of the government, they are still free and independent, and no one has any right or authority to exercise power over them.

Which horn of this dilemma will you choose?

An enlargement of suffrage has been the course of this republic in the past, and as a consequence it has grown in freedom, in enlightenment, in power.

A gradual abridgment of this right has been the mode in which aristocracies have been built on the ruins of popular forms of government. Much quotation is made from "the fathers." It is quite time, in a convention like this, to give quotations from the mothers of the revolution as well.

Mrs. Warren, who had so much influence in the revolutionary struggle, prepared a history of that war from notes taken by her in a diary that time. In the preface of this history she bids us recollect that every domestic enjoyment depends on the unimpaired possession of civil and religious liberty, and that the increase, prosperity, and happiness of this country depends on the full and free enjoyment of rights and liberties.

Men talk to us about precedent! Well, precedent is, after all, folly. Supposing some person or some body of persons did in the past do something a certain way! What of it?

We are other persons, in another age of the world, under circumstances entirely our own. We know more than those persons did. We have learned from their mistakes, as well as their well-doing; and beside that, our wants are our own, not theirs. What was justice to them, may be rank injustice towards us. It is not the past we want, but the present. It is not precedent we are after, but justice. Let us have liberty to become ourselves; let us have liberty to develop our own resources. Tariff men make great cry about developing the resources of the country, but it is not half as necessary to develop the country, as it is to develop the people, and that can only be done by giving them all social, and religious and political opportunities. What right have you to bar me out from your advantages? Who made you keeper over my soul? Stand aside! I'll find out what the world needs of me. I'll find out what is for my best good. A great many people spend their time making a path for their neighbors to walk in, without taking heed just where their own feet travel. We have the experience of the past to grow from; the world was never as wise as it is to-day—never as free as it is to-day. It is a weakness, a lack of wisdom, to look all the while at precedent. We are the ancients. We are wiser than those before us. They have helped us along, to be sure, but after all they did not know our necessities quite as well as we know them ourselves. They could not foresee the needs of this generation. They probably knew their own needs, but they don't know ours. Civilization advances, moral civilization, religious civilization, political civilization.

Men understand the Christian religion now, much better than they did at the time of Christ; much better than they did a couple of hundred years ago, when they burnt people at the stake, or severed them asunder in the name of Christianity. They understand social civilization better than they did, when blood was demanded for blood, and as the Scripture has it, "An eye for an eye, a tooth for a tooth," much better than they did when the old, the sick and the helpless were left alone to die. Men understand political civilization much better than they did when they beheaded men on account of their political opinions, or buried them in dungeons so deep that the sound of a human voice or the light of the sun never entered. But the world is still at school. It has not yet learned all of justice, although it understands human rights better than it did when the punishment of crimes was guided according to the rank of the offender—better than it did when kings and nobles could do with impunity things which if done by a peasant would have condemned him to death.

This generation, this very people, have advanced in civilization within the last ten years. They have advanced so far that they see moral and political rights do not belong alone to people of one color of skin, and that black men, equally with white men, are human beings. Now we want to advance them another step; we want them more fully to learn what justice is.

Government, whether monarchical or Republican, is not a finality; it is not the end; it is only the means to an end. Woman wishes to live first for herself alone; to use her own faculties for her own good first. Until she does so, she is not fully herself, and until she has freedom to develope herself, she cannot be of full worth to herself or others. After a woman's individuality is fully recognized does she owe community a debt—and not before. Government is indebted to woman before woman is indebted to government. She comes

into the world a new thought, a divine idea, to find this web of government entangled about her. Every way she may strive to move she is caught fast. You have noticed the frantic efforts of a fly to loosen himself from a spider web. He moves a little in this direction; the spider glides swiftly up and attaches an unseen thread to his wing; he makes a move in an opposite direction; the spider again noiselessly attaches a second thread, and soon the fly finds himself incapable of the least exertion.

Woman finds herself in this spider web just as soon as she opens her eyes into life. The world is finished for her from the very moment of her birth. The spider has spun the web of government and gotten the thread of laws cunningly fastened all about her. Nobody asks, "Do they suit?" Nobody asks "What are your wishes?" You find the web spun and you are expected to leave it so.

What man would believe such a theory was meant for him? Not one. Man does not look at the customs of the world to ask if he must believe. He does not accept the dead thoughts of past ages; he looks into his own soul and there finds his answer. The world is woman's too. She is part of this restless, changeful mass called humanity. She, too, has a future entirely beyond this present life, and should she be debarred from making the best possible use of all her faculties? Should she be prevented from helping herself?

Restrictions are of two characters—natural aud legislative. Natural restrictions adhere in the very nature of things: for instance, men are restricted from flying because they were not created with the ability to fly. A statute against flying would be a burlesque on law. Nature herself made the restriction when she made the man. But no such restriction exists as to suffrage. On the contrary, when people were made responsible, accountable beings, they were endowed with the right to self-government. The power *of* self-government carries with it the right *to* self-government. Laws are not made for idiots, insane or infants. They are made for people capable of obeying them. They are made for people capable of self-government, of self-restraint. Our reform is the truest, broadest, grandest reform the world ever saw; it is the ultimate of Christianity; it is undoing the heavy burdens and letting the oppressed go free. The truest republicanism is recognized in the Ten Commandments. The equality of the father and mother in the family is there declared; the equal moral responsibility of man and woman is asserted. The right of life is recognized, the right of property is recognized. When we come down to Christianity, we find these laws put in practice. Some people tell us the world is not ready for our reform; the fact is the world never seems prepared for any step. When Christ came into the world, he did not find the world ready to receive him. He came to his own; his own knew him not. They accepted him not; they passed him by on the other side; they crucified him; and notwithstanding all this, it was time he came.

The cry always is, the country is not quite ready. It has always been so. Mrs. Warren, in the history of the revolution, says, the declaration of the independence of the colonies had been contemplated for several months before the words were publicly spoken, but congress feared. That body was apprehensive that the people at large were not prepared for it. By and by a patriotic member spoke the word, response was immediate, and men rendered themselves immortal.

Ten years ago our country had not made up its mind that it was prepared to put an end to slavery. Suddenly a gun was fired away down south. It boomed along the sea-shore up to New England; it echoed among the mountains of the middle States; it rode along the valleys and across the prairies of the far west, and in an instant we knew the knell of slavery had been struck. We were prepared for it, Just so will it be with our question. As soon as our question gets to be a public question, in the light of being a party question; just as soon as one of the great political parties of the day take it up, you will find the country ready for it. The only question will be, why has it so long been delayed?

When we use the ballot we only speak through it. Through it we say how the money raised by tax upon our property shall be used. Through it we only express our individual will in an authoritative manner; we only protect our own selves. That women should possess the ballot is only carrying to its legitimate ends the theory of our government, and when she does possess it fully, equally, unequivocally, shall we for the first time have a true Republic.

It is no argument against suffrage, it is no proof against woman's desire for suffrage because many of them do not beg for it. Many a woman, who, knowing her dependent condition, *dares not* say to-day she would like the ballot, would use it to-morrow if she had the opportunity. In Rome, for a considerable period before the subversion of the Republic, the usage was to vote by tablets with letters expressing assent or dissent to a proposed measure. The result of this voting was often very different from the opinions publicly expressed. Cicero speaks of this diversity as showing how real opinions,—*not spoken for fear of listening tyrants*, appeared in these silent suffrages of the people. So would it be with many women who to-day decry the use of the ballot. Open it to them,—free them from espionage and force, and few would fail to use it. Few people desire to be ruled by others. It is because our government is founded on the principles of self-government that it is better than any other government. All governments rule people, but that is not what the present generation wants. The people of the *United States*,—the people of the *nineteenth century want to rule themselves*. They have made up their minds that they themselves know what is for their best good. They have made up their minds that kings or other masters cannot take quite as good care of their interests as they can take themselves; and the way they take care of their own interest is to use the ballot—to vote, to express their own opinions through that simple little piece of paper, which is white upon one side, and on the other side has a few printed words, that is all, and yet it is more powerful than the sword; it is a greater defense than a standing army; it is more glorious than the crown of kings; it is one of the *privileges, immunities, and inalienable rights* of a citizen of the United States. It is man's, it is woman's, it belongs to us all. It is yours, it is mine, and to prevent me from using it is to rob me; it is to steal my birth-right; it is to make me a slave; it is to put another person's will in place of my own; it is to take from me my responsibility; it is to bury my talents; it is to destroy my individuality; it is to swallow me up in another.

Justice for women will surely come! As well attempt to stop the avalanche when it is rushing down the mountain side, as to attempt stopping women's demand for justice; as well attempt to stop the rising of to-morrow's sun, as to attempt to hold back the ballot from women. Liberty is hers by divine right; equality shall be hers by just laws, for right is more powerful than the avalanche; it is brighter than the sun, and it will surely make its way into men's minds; it will enable them to see the truth, and justice will at last triumph. The past has been man's, the future will be woman's—the future in education, in politics, in religion, in government, in all human and divine methods of a higher culture and a purer morality for the world.

The Portents of the Hour.

[From the Banner of Light.]

Those who have endeavored by observation to render themselves at all conversant with events as they are daily transpiring among men, must be fully satisfied that, in the world of political life, as well as that of theological inculcation, great changes are impending, whose magnitude may not, at this early stage be grasped, but whose forecast shadows are as threatening to "established" things of a fossiliferous order, as was the mystic "Upharsin" to the trembling Belshazzar. Signs of uneasiness, and active inquiry as to the justice of their state, are perceivable everywhere among the great toiling masses, who give their lives but for a pittance which is to support (?) or, rather, keep from starvation their beloved families; signs of distrust for the future by the capitalist, who guards his treasures with a jealous eye; signs of fraudulent dealing and gigantic "ring" speculations, and soulless corporational operations, are about on every hand, and the hour of change must come; the guard on the dial of time is even now—to the quick, prescient ear—clinking its warning of the last step ere the stroke shall sound!

While we have not turned our attention to treading the crooked paths of political caucuses, or joining the exciting struggle of current election campaigns, yet, in common with all lovers of humanity, our prayer is, and ever has been, for the sustenance of a free government, unharnessed by creed, unbound by any privileged order on this continent of North America; and as we belong to a class whose prayers are measured by their works, rather than their words, we have ever tried to match our deeds with our professions. And holding such views, it is with a feeling of melancholy that we look across the seething bosom of the land to day, and mark everywhere the out cropping tokens of disintegration, which will, if not curbed, precipitate all that has yet been gained for political freedom in the New World either into the arms of a military despotism, or the ranks of that frail sisterhood typified by Mexico and the South American republics.

What are the necessities of the hour? It is comparatively easy to enumerate them—but where are the unselfish, patriotic souls who are ready to sacrifice all in their attainment? We want undisturbable guarantees of religious liberty, the enactment and enforcement of just laws, the purity of the ballot-box, proper qualifications in candidates for office, popular education in its most all-embracing sense, an impartial Executive, an incorruptible Congress, a fearless judiciary, and a steadfast opposition to all sorts of corruption and evil practices in politics or social life, no matter among what people or in what party.

No one, not blinded by animosity or culpable ignorance, can deny these propositions—in fact, the various rallying cries of the party organizations express a determination—not, however, coupled, we are sorry to say, with execution when they are successful—to inaugurate in a broader degree the reign of these much-desired principles, which are the crowning nimbus of the republic.

There are also many writers and speakers who, from individual standpoints, are teaching what they believe to be panaceas for all political wrongs, and their ideas and plans, as well as those of the dominant party, must be received and considered by every one who desires to take in the range of the great questions which time seems at last, Sphinx-like, to propound to the statesmen of America.

Mrs. Victoria C. Woodhull, who, through her able journal, as well as by her eloquent utterances, has done brave work for truth, and whose course, in all good acts, we have ever commended, has set on foot, in common with other earnest workers, a project for a grand Combination Convention, to be holden in New York City about the first of the coming month of May, where all branches of radicalism and reform may meet together to discuss plans of union against a common outside pressure. Its movers intend to construct a platform and nominate candidates for President and Vice-President—the first so broad as to be susceptible of including every human right, and the latter the best possible exponents of every branch of reform.

With regard to this enterprise, we have, as before stated, an anxiety to perceive the line of operation on which it will be founded, as the problem to be dealt with is one of more than usual magnitude, calling for its treatment cool heads and steady hands. Mrs. Woodhull, in the course of her editorial in her WEEKLY of March 2, has succinctly given the history of the rise of the present dominant party, in the following words:

"The Republican party grew into power, not because it was the representative of freedom as an abstract principle, but because freedom was right, and its application demanded to cure an existing ill. It sprung into existence, boldly undertook its task, and as grandly accomplished it."

But she impeaches that party, as having supinely ceased its labors for human advancement when its first great work was done, and declares that:

"The recent actions and avowals of the leaders of the Republican party make it impossible for any citizen of liberal tendencies to any longer maintain or affiliate with it. In its self consciousness of the power of position, and having the control of all the patronage of the Government, it ignores the demands of a large body of its adherents. It imagines it can stand and defy them. It thinks they will not desert from its folds. It does not believe there can be another party organized of sufficient strength to endanger its success in the next election."

Looking at the case from her position, she maintains that the people cannot remain in a state of quiescent lassitude; that other needed reforms are coming to the surface demanding attention, and that those who defend and promulgate these help to human amelioration, though ostracised and downtrodden by the party in power, even as *its* friends were sneered at and opposed in the days preceeding the late civil war, will, when properly concentrated, move on to certain victory.

"The Republican party was the consolidation of all the more radical elements of the country. It conquered political power, and the defeated party rebelled, from which followed a terrible conflict, such as was never before known. The new party, whose organziation is now under consideration, has the same elements of success for its foundation, and the same promise of triumph that the Republican party had."

Upon this view of the case she issues the call for the several reformatory elements of the country to come determinedly together—the great laboring class; the emancipationists from tyranny of every kind and character; the people of progressive tendencies, whose hearts entertain liberal and expansive sentiments, that they may organize their forces for successful operation, under the broad designation of a "Human Rights Party." The issue of this call has already attracted wide attention. The Boston *Daily Advertiser*, as one of the advocates of the present order of things, in a lugubrious editorial article, commencing with the name of Mrs. Woodhull, practically confesses, before the close of it, that the threatening combination of parties and people for reform and progress and liberal government presents initial characteristics not to be contemplated with perfect satisfaction. The Woodhul lbanner is inscribed with what the *Advertiser* and its hunkerish class do not relish the reading of. This year is to witness a pretty thorough shaking up of the dry bones of old fossilism, and the more sagacious of that side of the house begin to scent out the fact already.

We shall watch the development of the new party movement with great interest, hoping that its adherents on coming together will clearly state the views entertained, and the ground occupied by themselves, that no ambiguity may mislead the general public as to their intention, and no reformer of any shade be left in doubt and uncertainty as to the course he should pursue concerning it. As we have frequently said, the forward movement is inevitable—the only question arising is the practicability of the plans now and then presented for the furtherance of the ends desired.

L. K. Coonly's Remarks at the Opening of the Convention at Camden, N. J., Feb. 21, 1872.

Members and Friends of the New Jersey State Association of Spiritualists and Friends of Progress:

As your presiding officer, it is deemed advisable to call attention to our position and requirements with reference to the great demands of the times, as we must act our part in the present "conflict of the ages,"

Revolution, political, laborial and social is the order of the hour,

Spiritualists and liberalists of every grade are everywhere called upon to maintain inviolate the principles of equal rights for all the inhabitants of earth, heaven, or any other place, so far as human influence can be made to reach the position.

The present year is marked for mental conflict, and consequent spiritual growth. That dogmatic assumption, "I am holier than thou," is to receive a fatal blow. Work! Work for God in humanity, is the imperative command welling up in every soul,

Then what is our duty? What can we do best to aid in the fraternization of our race? This is the problem upon which we are called together for deliberation. You have heard the initiatory programme of your executive committee, and it requires your hearty co-operation to make the movement successful.

The finances, or the securing of funds to promote the objects of the association, should claim your serious and earnest attention.

The enunciation of principles, and declarations of purpose are expected of us by the inquiring multitudes.

The labors of the missionaries in proclaiming the heaven-born gospel of Spiritualism to the people have engrossed the attention of a large share of our States Associations, as has also that of the National, without satisfactory results. It is believed that with discretionary power given to the Secretary and President, engagements might be made with speakers visiting approximate localities, with the least expense as to time and travel, and secure as favorable results, as by the constant employment of a missionary.

The needs of the hour will develop the mode of procedure. If the present plans of the executive committee are successful, there will soon be needed an enlargement of our constitution and rules of action.

There appears to me another most important matter claiming your serious and immediate attention. I refer to the action of the American Association of Spiritualists in the election of Mrs. Victoria C. Woodhull as its president, and said president's message to the Spiritualists of the country. That important election took place at the eighth annual meeting of said association. It is a most notorious fact that during the eight year's role of that organization, if such it could be called, there has been an acknowledged, almost total failure to accomplish any practical results for the amelioration of human needs. All know how earnestly we have hoped for spiritual aid from that source, and yet how vainly. Our beloved Hudson Tuttle, the great opposer of the new departure, says (in the *Banner of Light*. February 10th), "as a delegated body, organized to represent the millions of Spiritualists on this continent, it is the veriest sham the light of day ever shone upon, and yet," says he, "this body was galvanized into activity. With almost unanimous voice Victoria C. Woodhull was elected president."

Thus, it appears, the signs are auspicious! and the more so as you proceed further on. Mr. Tuttle says, "In her own words, quoting from her address, 'I propose to call to my aid a cabinet of advisers and assistants from among the ablest men and women in the Spiritualists ranks, and in the ranks of those who will co-operate with us, and to divide the field of the objects, your organization contemplates, into distinct departments and bureaus; and while co-operating with the trustees at a congress, to address to the Spiritualists at large, from time to time, messages and reports from the heads of the different departments and bureaus, containing such recommendations as our mutual consultation may suggest; aided, as we hope we shall be, by communications and inspirations from our friends.' Such is her recommendation."

Brothers and sisters of this convention; to me this looks so much like an effort to do something for progress in our holy cause, that I most earnestly recommend that you select a competent committee to devise and propose some plan of co-operation with the money powers of the American Association of Spiritualists, so that we may be worthy of a representative member of that Spiritual and Reform Cabinet. It is no more necessary that all the members of that "Congress" should agree with Mrs. Woodhull to the fulness of her schemes of social freedom, than that all the members of the United States Congress should agree with Mr. Grant about the policy of the Republican party. And further that the faithful ministers of the gospel of Spiritualism, may hold an equal position with the ministers of other religious bodies, I council the appointment of a committee to devise a form of certificate to be issued by authority of this association, appointing ministers of the gospel, in accordance with the laws of this State. I congratulate you on the favorable auspices of our cause, and in consideration of the known charity, perseverance, and generosity of the Spiritualists and friends of progress of the State of New Jersey, we hope to accomplish much this year in behalf of truth and righteousness.

Importation of Labor.

Mr. C. W. Howard, of Georgia, is going on a mission to Europe, to induce emigration of small-fisted farmers who will farm, on the shares, the large estate of landholders who are unwilling to work themselves, and will not help *Sambo* up. They want men who will be able to furnish half the stock and tools, and thus place the land which does nothing, against the labor which does all. The plan constitutes a system of peonage or permanent tenantry which enables one class to grow rich from the labors of others, instead of working themselves. It is an attempt to substitute wages slavery for chattle slavery.

The Acres and the Hands.

BY DUGANNE.

"The earth is the Lord's, and the fullness thereof,"
Says God's most holy word;
The water hath fish, and the land hath flesh,
And the air hath many a bird;
And the soil is teeming o'er the earth,
And the earth hath numberless lands;
Yet millions of hands want acres,
While millions of acres want hands.

Sunlight and breeze, and gladsome flowers,
Are o'er the earth spread wide,
And the good God gave these gifts to men,
To men who on earth abide;
Yet thousands are toiling in poisonous gloom
And shackled with iron bands;
While millions of hands wants acres,
And millions of acres want hands.

Never a rod hath the poor man here,
To plant with a grain of corn—
And never a plant where his child may cull
Fresh flowers in the dewy morn;
The soil lies fallow, the woods grow rank,
Yet idle the poor man stands!
Ah! millions of hands wants acres,
And millions of acres want hands.

'Tis writ that "we should not muzzle the ox
That treadeth out the corn!"
Yet, behold, ye shackle the poor man's limbs
That have all earth's burdens borne.
The land is the gift of a bounteous God,
And to labor his word commands;
Yet millions of hands want acres,
And millions of acres want hands.

Who hath ordained that the few should hoard
Their millions of useless gold?
And rob the earth of its fruits and flowers,
While profitless soil they hold?
Who hath ordained that a parchment scroll
Shall fence round miles of lands,
When millions of hands want acres,
And millions of acres want hands?

'Tis a glaring lie on the face of day,
This robbery of men's rights!
'Tis a lie that the word of the Lord disowns,
'Tis a curse that burns and blights!
And 't will burn and blight, till the people rise,
And swear, while they burst their bands,
That the hands shall henceforth have acres,
And the acres henceforth have hands.

PHENOMENAL.

The Salem Witchcraft.

BY HORACE DRESSER.

Who would believe that in the quiet town
Of Salem, and amid the trees that crown
The neighboring hillsides, and the sunny farms
That fold it safe in their paternal arms—
Who would believe that in those peaceful streets,
Where the great elms shut out the summer heat,
Where quiet reigns, and breathes through brain and breast
The benediction of unbroken rest—
Who would believe such deeds could find a place
As those whose tragic history we trace?

—LONGFELLOW.

A late number of the *Atlantic Monthy*, in its book notice department, announced the publication of a volume of popular accounts of the history and traditions of persons and places, and remarkable events, entitled, "New England Legends," the name indicating the locality of their occurrence, written by Harriet Prescott Spafford. The writer of this notice of publication mentions one of the sketches of the book concerning "The Salem Witchcraft" as being of especial interest and importance, charging the phenomena and philosophy thereof as delusion, thus:

The witchcraft delusion is satisfactorily disposed of, and its origin is quite as clearly and convincingly defined as in the more elaborate works published, that are devoted exclusively to this subject.

How can that marked day of popular ignorance and priestly persecution, in which so many mediums and Spiritualists were immolated as witches on the Moloch altars of the Puritan Church ever be forgotten? We Spiritualists who live to-day can see in the light of the historic past what would have been our lot had we lived in Salem 200 years ago. How little has the church altered its tone or changed its temper towards Spiritualism in these two centuries, their leaders would repeat the same scenes if they could!

A few years since Mr. Longfellow, also in his poem, "The New England Tragedies, and his publisher, in his advertisement unfortunately, characterized the so-called witchcraft as a *delusion*, in that there was no delusion; the delusion was on the side of the eclerical persecution.

Delusions of the days that once have been.
Witchcraft and wonders of the world unseen,
That crushed the weak and awed the stoutest hearts,
These are our theme.

There is too much true Spiritualism in much of his poetry to warrant him thus to misapply the term. He well knows that the substantial, scientific Spiritualism of to-day and that which the ignorance and bigotry of Mather and his ministerial associates denominated witchcraft, are identical, and evinced by the same spiritual phenomena, and are no delusions. His beautiful poems, "*Footsteps of Angels*," "*Haunted Houses*," etc., have been received into the sacred uses of song and sentiment by Spiritualism. Is whst he has sung so sweetly in this behalf mere fancy, and allowable only under poetic license?

This volume of poems, upon which I have drawn in the quotations above, is very appropriately named *Tragedies*. It exhibits the atrocities of Puritanism towards the Spiritualists and Quakers of the early days and settlement of this country. But *tempora mutantur et nos mutamur in illis*; otherwise we should see enacted in our midst the same scenes toward the the Spiritualists of this generation. The animus of Cromwell's Puritans in New England, with their God-service in the use of gibbets, and in their songs and benediction of the blessed institution the scaffold, uttered with "nasal twang of conventicle," and the heart-throbs of Charles, cavaliers in the Carolinas, and elsewhere in the South, in the establishment of slavery as a divine institution, with their indulgence in bacchanalian orgies as wassailings in its praise and worship, are discernible to-day in their descendants, but powerless in the uses of halter at Salem, or of the lash and chains at Jamestown, to annihilate Spiritualism in the one place, or to perpetuate slavery in the other.

I am glad that the muse of poetry has crystalized the facts and the circumstances of the days of Cotton Mather and his cruel church compeers into gems of immortal verse, by which, as in a mirror, the malignities and inhumanities of priest-craft may be forever reflected through the ages, to stir up detestatiou of ther enormities and of the theology that incited them. Let every Spiritualist open the pages of "Mathers Magnalia," if he can endure such nausea as it will provoke, and see what a specimen it is of pedantry, intolerance and ignorance of science, spiritual and natural. What man of the least scientific attainment can help laughing at him on reading his nonensical jargon on the philosophy of thunder and lightning, delivered to his congregation, on occasion of their escape from destruction by a terrific thunder storm.

I have some evidence which I propose to offer to the reader, showing who were the *deluded* persons—some testimony which I received through a distinguished mediem in New York City, Mr. J. V. Mansfield, from the spirit world, settling the question of *delusion*, charged upon us and our brethren of other days, by the religious sects.

The reader, not acquainted with Mr. M., and uninformed of the methods through which are made to appear his astonishingly spiritual gifts and powers, may be interested as well as profited by an illustration founded on actual occurrence, and within my own spiritual researches.

Indulging his taste for things curious and antiquated, or historically aossciated, the reception rooms of Mr. M., besides their spiritual prestige to render them attractive to visitors, have muoh of the air and style of a miniature picture gallerv, or well-arranged museum of carefully selected and curious articles, artificial and natural. Among the many valuable and choice curiosities here clnstering, may be seen suspended from the wall of the parlors, an article thus labeled:

"This cane belonged to Judge Ward, who condemned and hanged the so-called witches, in Salem, Mass., A. D. 1680."

How suggestive this historic memorandum and its subject! A while ago, while thinking I might, perhaps, get a response to an inquiry concerning the above mentioned cane or walking stick, on the occasion of a call at these parlors, and finding Mr. M. disengaged and willing, at the time, to allow me a few moments, he bade me sit at his table and write. So long time ago was it since I examined the cane and the note attached thereto, that I really had forgotten the name of the reputed ancient owner. I revolved it in my mind whether it would be consistent, with that abundant caution demanded by skeptics, for me to arise and examine the cane and its label—though not skeptical myself, nor believing it possible for my medium friend to deceive me in any respect, but for the sake of others, however, to whom I might relate my adventure, I deemed it best to remain sitting, and to proceed with my letter addressed in blank. While writing, the medium sat on the opposite side of the room, at a distance rendering it impossible to discern what I wrote. When finished, I folded my writing so as to render it impossible to be read by any mortal eye, and gave it to Mr. M. He proceeded further to fold my paper, looking on vacancy or out at the window, folding and enfolding the same till its folds were eight in number, being reduced to small dimensions—this roll he enveloped in another like paper, with several more enfoldments. I sat in his presence and saw his every motion till the reply was written, and well know that he could not and did not see. or learn from me in any way, the contents of my letter. The following is a copy of the enfolded writing:

"Will Judge ——, the reputed owner of the walking stick, or rather bludgeon, now kept in these parlors as a curiosity by my friend Mansfield, please to inform me whether the stick is the veritable one with which he used to walk in his earth-life? Also please to state whether the facts and circumstances of his day, denominated then and now delusions, by the clergy and churches, (which allow me to call the successors of the old Scribes and Pharisees,) *were such indeed*, or were they realities, and deserving our credence as Spiritualists? and to make any other statements which he may deem advisable in this behalf. HORACE DRESSER."

The above was answered as follows:

"MY STRANGER FRIEND.—Have you thought to invoke my spirit to earth again, after more than one hundred and seventy-five years a dweller of the land of souls? the object of which-I see, is to verify records or footprints of the *past*. Yes, that is the identical oak sappling I cut with my own hand, on or near the place where several *innocent* people were hanged for that which they could not help any more than they could help breathing. I sat in judgment over them, but verily thought I was doing God service when I condemned them to die. Mather and others influenced me, no doubt, much to do as I did. Yes, that is the identical cane used by me as a walking stick. I am, JOSHUA WARD.

To Horace Dresser.

It would seem that in this my opinion, the grave official, in his communication above fully concurs.

From its beginning, having been "called to be an apostle" of Spiritualism, Mr. M. has been identified with that greatest movement of the present age, as a test writing Medium. This is his *forte*. There is no better exponent of the evidences of the truth and divinity of this new Religion. Its foundations rest on spiritual phenomena. Their examination leads into the vast fields of Philosophy and Science. In their explanation are involved the laws which govern universal mind and matter. Through him most largely have been contributed invaluable testimonies from the Spirit Realm, to establish its claims upon the credence of all mankind. This age of the world is fast making history—Spiritualism is already historical—and Mr. M. is one of its most marked and worthy characters.

Spiritualism, notwithstanding the hatred and hostility toward it of the churches and their bigoted clerical teachers, is fast permeating the hearts and minds of the people. The conduct of these teachers is in manifest conflict with the doctrines of Paul, the apostle, to whom they pretend to give heed. He declares to them, "Now, concerning spiritual phenomena, brethren, I would not have you ignorant."—1. Cor., xii: 1.

Let us rejoice! The eclipse of Old Error is passing away from the heavens; the beams of the Sun of Righteousness, with healing in his wings, are brightening the expanse; truth, fallen prostrate on the earth, shall have glorious resurrection; the great fountains of joy to humanity are flung open and are streaming forth their glad waters for the healing of all peoples,

——"and Siloa's brook that flowed
Fast by the oracle of God."

The Spirit Faces at Dr. Slade's.

The thousands upon thousands of Spiritualists and others throughout the land who have read of the materialization of spirits, so as to present themselves in form by the well-known and reliable mediumship of Dr. Slade, will be rejoiced to learn that these "manifestations" still continue, the purely fabricated false report of certain SUSPICIONISTS to the contrary notwithstanding.

Those who desire to get at the facts in this matter, will, we think, find sufficient evidence in this number of our paper to satisfy any candid mind, how utterly groundless was the falsehood whispered with such apparent innocence by Mrs. Case at first, and eagerly caught up and spread by others, with an industry most commendable in any decent business.

We hope Spiritualists will note the testimony of Mr. Morton, where he speaks of what his wife said of Mrs. Case under influence, weeks and weeks before this woman undertook the nice little job of getting "sweet revenge," by engaging in the "suspicion" business. We have some corroborating testimony to add to the truthfully prophetic statement of Mrs. Morton. Weeks before the pretended discovery of Mrs. Case, that the manifestations by Dr. Slade were "humbug," a medium in Michigan stated to a cousin of ours living there, and who is an old friend of Dr. Slade's, that the woman, Mrs Case, then staying at Dr. Slade's, would cause him trouble. So impressed was our cousin that such would be the *fact*, she wrote Dr. Slade what the medium said to put him on his guard. So the spirits in Boston and in Michigan, about the same time, through two mediums, neither of whom had ever seen Mrs. Case, prophesied the same thing, at it came to pass.

Mrs. Case made haste to declare before the conference, where she retailed, her fearful, dark suspicions, that "she was not a Spiritualist." Considering her capacity to go "snooping round the house," the hospitality of which she was enjoying, upon a claim of friendship—her superior ability to suspect an old friend of dishonesty, while in his kindness he cared for her for weeks, as an invalid, in his home, making her as welcome as an own sister, and especially considering the brilliant, effective manner in which she retailed her suspicions and peddled her gossip and falsehoods, we are decidedly pleased that she defined her position as "not being a Spiritualist."

The most surprising part of this farce of pretended exposure is, that any number of Spiritualists could be found who would give the least credence to *mere suspicion* as against a well known, and for fifteen years thoroughly proved, faithful medium and honest man. But such seems to be the height of ambition, of some persons calling themselves Spiritualists.

Well and truly did the controlling intelligence of Thomas Gales Forster, say of that class last Sunday in his morning lecture. "Some Spiritualists seem as determined to prove their mediums false and guilty of deception, as the orthodox are, to have somebody to be damned!"

"But," shriek the "suspicionists," "if the manifestations of Slade are not humbug, why don't he have them now?" How do you know he does not have them? Have you been to see, any one of you who have repeated tbe falsehood that they have ceased!

Whoever says the physical manifestations by Dr. Slade, which Mrs. Case by the assistance of others, pretended to expose, have ever ceased for one moment on that account, either knowingly and purposely does what the boy did, when he *lied*, or ignorant of the facts, with neither candor, fairness or prudence repeat a falsehood.

We speak positively because we have the evidence to sustain us. And, here, with a brief statement of what we have seen quite recently, we call upon all Spiritualists and fair-minded persons to give these manifestations a fair, thorough trial, and we have not the least doubt that each and every one will be fully satisfied of the honesty of Dr. Slade, and the genuineness of the truly wonderful manifestations that are daily occurring at his residence,, No. 210 West Forty-third street, New York City.

On Tuesday evening, March 12, we unexpectedly had a sitting with Dr. Slade. The fullest opportunity was given us to examine everything in the room. We did so minutely; assisted in putting up the cord (not wire) upon which the loose, piece of cambric is hung for a screen. We saw two spirit faces—or human faces plainly; one a young lady, and one an Indian. They came and disappeared in such a manner as to render it utterly impossible to be done by any human contrivance. The face of the young lady came three times—the last time more distinctly, and remained several moments. They disappeared by going out, or dissolving like a cloud.

We have given this subject the attention we have, because of its importance. We have examined it thoroughly, and are satisfied that it is one of a series of grand manifestations of spirit-power, that shall bless humanity with the knowledge of a future existence.

A. A. W.

The 31st of March.

THE TWENTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM, WITH A COMMUNICATION FROM THOMAS PAINE.

How swiftly rolls the tide of time onward from the mighty past unto the great unknown future, stopping momentarily in the ever-living present. Our little barques rush onward it seems with increased rapidity, as each stroke of the clock of time notes another year gone. If we are alive and awake we stand upon these fleeting barques holding the receeding part in one hand, and grasping the in-coming future with the other, looking however, with intense interest upon the living present.

Twenty-four years have rolled away since the first tiny rap awakened earth from its slumbers and tolled out the dawn of a new day; twenty-four years of earth's history, richer and grander in all that makes life noble and divine, than any century of the past, in which the angel-world has been casting up pearls continually, for which some have like swine, been disposed to turn and rend them, while many have realized the glorious trust and gathered these pearls to deck their immortal brows. We would speak to those who heard the first notes of this mighty bell that was to ring out over the world, and proclaim liberty to all the inhabitants. Oh blessed privilege! Are you aware of the mighty and majestic river of truth that then and there sprang forth on the mountain sides of earth's best and holiest conditions, and started with a force that must go on and on forever; its waters may become turbid by the conditions of the soil through which it passes, but they in themselves are pure and sooner or later all this sediment of error of wrong will settle leaving the waters pure and clear, and fit for the healing of the nations. Have you been drinking of these living waters all these years and made little or no effort to give them to your fellow men, if so they have not healed you and made your souls to expand and bloom as they would had you been faithful pioneers and laborers seeking to give this to the world. We know that the angels have been working earnestly, faithfully, in season and out of season, wherever they could find an opportunity to break the chains of superstition and open the windows of the soul that the light of heaven may come in and bless the world. We know there have been strong men and noble, earnest women, who put their hands to the plow at the very first sound and who have never faltered or turned back for a moment, and these know that the Angel world ever blesses them for their earnestness and devotion. Then too, there are thousands and millions, who were not awakened at the first gray dawn of the morning, but on whom this beautiful light has fallen with its rich blessings, and who are devoted and faithful in their labors for its reception and its spread among mankind.

We are glad and our heart rejoices to know that the Army of the Lord—the band who have chosen freedom and the right—are marching on, and gathering hosts of new recruits day by day. As we look over the world and see the great army of earth's children sustained and supported as it has been by the angel world—an innumerable company of men and women made more perfect by their ascension to the higher life; we know that before us lies the great victory of truth over error, of light over darkness, of good over evil; and we know that with each onward step in the great march of life there is that gained that can never be lost. Now stopping for a moment at the twenty-fourth mile-stone on our journey, let us buckle on the armor and move forward with firm step, marching ever to the music of the angels—keeping time with the grand role of eternity—bearing onward the great flag of truth with the emblems of purity, and love, and harmony inscribed upon its folds. If we have stopped upon the banks of this mighty river to pick up pebbles and cast them at each other, let us do so no more. Let us resolve to march right on, and let us strive not to soil its waters by any impurity in our lives, but living in the atmosphere of the angels, knowing that they see our inmost thoughts and read the intents of our souls. Let our lives be true and noble and angelic here, and we may be certain that they will be so in the hereafter. Having written thus far, a noble patriot and earnest worker whose hands have never been idle in this life or in that beyond, stood smilingly by our side and said: "You have written well, send it forth to the world, and let us add, that standing on the other shore and looking down through the misty haze that envelopes humanity, we must congratulate ourselves and you, upon the wonderful success that has attended the introduction of spiritual truth in the world in the last quarter of a century. I need not refer to the efforts of those men who lived in the days that tried men's souls, to lay broad and deep the foundations of social, civil, and political liberty. They are becoming better appreciated every day, and by none more than the Spiritualists. That there have been mistakes and failures we are well aware, but notwithstanding all these, there have been evidences furnished to satisfy millions that man does not—cannot die, that life is a continuous stream, and death but a ripply wave upon its shore,—a sparkling cascade, which, when understood, will not be feared. More than this, we rejoice that in the bridging of the pathway between the two worlds, we have not only made ourselves known to the inhabitants of earth, and absolutely proved the continuance of life, but we have thereby opened the way for mankind to be much more effectual in their ministrations to us. The world does not realize the value and importance of the grand work of "preaching to spirits in prison."

Nearly every spirit that enters this life is under the necessity of returning to earth to receive from those who remain the means of starting on their progress into harmony, which is heaven. If, as mediums, you have found discord; if there has been suffering entailed upon you, it is but an expression of the condition of the spirits, or yourselves, it is necessary that mankind should suffer on account of undeveloped conditions, until they learn the great lesson of preparing for higher conditions, by doing the best they can under all circumstances.

The crimes of society, its ignorance and folly, are sending millions to untimely graves, and causing a vast amount of suffering; until this is remedied, sensitive men and women must have heavy burdens and go mourning on their way.

Spiritualism, while it tells of the future and gives grand and noble lessons to humanity, has a wider scope, it teaches that immortality is not a thing of the future alone, but of the present, and that the immortality of the future will be tinted and shaded by the immortality of the present. The grandest lesson that humanity can learn to-day, is to live right; the past is gone, the future will take care of itself, but the present, the ever-living present, demands thought and labor. Earth's children are building, ever building temples for their spirits to dwell in, temples that make or mar the happiness of that spirit. We who have suffered through ignorance of these great laws are returning to give our experiences, and if we can tell you how to avoid the evils which have obstructed our pathway, we shall be able to outwork our mission, and leave behind the burdens which we had laid upon our spirits. Do you realize that every day and every hour you are either freezing your spirits from the chains of materiality, and educating them for higher and holier purposes of life, or are binding them with chains that shall hold them still more firmly within their grasp. Spirits who have not lived up to the light which was given to them in the form, find it necessary to return and endeavor to impress upon others the importance of this work, and where they can accomplish this they are enabled to advance. We realize that this open intercourse between the two world's is not alone for the benefit of humanity but is equally important to the dwellers in the spheres. There is not a soul here but may find through this communion the means of rising into higher conditions, and realizing grander and more perfect happiness, thus laying the foundations on which they are to build their heaven. While, therefore, you may rejoice in the truths which are given to you from the spirit world, remember that we are also made better by it, that the practical benefits of these revelations are mutual; earth and the spheres are bound closer together, and the progress of the one is linked with that of the other. We can go onward only as we carry you with us, and you cannot move upward without elevating us. So the universal brotherhood of man lives and moves together, and each onward step of the marching hosts vibrate throughout the entire family of God in the spheres and on all the earths.

Death!

[From Woodhull & Claflin's Weekly.]

Why do we die? Is it because we are cowards, or fools? It has been said that Biblical history records three instances of men who never underwent the process of death; Enoch, Elijah, and the Saviour. Other histories record other instances. If it is possible for a few men to be taken away without dying, why may not a race of men be translated in the same manner? Or instead of being taken away at all, why may we not exist forever on this earth? Why instead of seeking heaven in unknown regions may we not bring it here? This at least is worth striving for. We must first learn to view death as a calamity and not a blessing. With this view ever before us we can so mould our social systems and statutes as to promote life if not render it perpetual. Death is condemned by the scriptures. We read that "the wages of sin is death," from which we may of course, easily infer that were there no sin there would be no death. It is a sin to establish any doctrine or creed which recognizes death. One of the speediest and most effectual methods of abolishing an evil is not to acknowledge its existence. It will then disappear for want of nourishment. There are many avenues to death that may at once be closed up, and one of these is the wish to die.

One of the most prominent of all religious creeds teaches that our bodies and souls will be re-united hereafter. Of what advantage then is the temporary dissolution?

All the elements of life are in the earth, air, and water. These are constantly at our disposal. To refuse to make them available is simply criminal, not religious.

"The Under-tow."

BY JOHN P. GUILD.

We suppose that it will not be denied by any thoughtful and honest person that the great need of man is a high moral and religious character. Just what are the most efficient means to develop nobleness of character, is an open question—a question not to be decided by guesswork and speculation. This is the real question of the world. It is so vast that if the Master Spirit of the Universe does not solve it in his providence, it will remain forever unanswered. That the power, creating and governing all nature, should leave to chance the fate of man, and let him rush to ruin is not to be conceived. That the will of the Almighty should be obeyed by the material forces, but be thwarted by the spiritual powers of man, made in His likeness, is a thought opposed to both reason and faith. The Creator has His purpose, and His creation is the agent of its execution. Whatever may be the course of men, there can be no mutation in His methods, and no abstracting from His designs. The Infinite One will do His own work, in His own time; and He will advise with none of His creatures. "Man deviseth his way, but the Lord directeth his steps;" but unless he deviseth his way according to enlightened reason and exalted faith, he may be led to his fruition through unpleasant places. But the very disagreeableness of man's circumstances and conditions forces him to exertion, calls forth his latent powers, and makes him a man indeed. Man must work out what God works in; but until he shall have arisen above the material plan, he will do it only as necessity imposes the obligation. When the higher spiritual plain shall have been gained, the love of righteousness will not be the exceptional and incidental, but the ruling motive of men. The severity of his discipline will then cease, as the die is removed when the coin is stamped. Until then, thank God for opposition, and raise a prayer to Heaven that the "under-tow" of moral evil shall not cease to flow, that the labor of stemming the tide may develop moral heroism. The oppression and conservatism of those in power are the forces Heaven has ordained, not merely to keep men orderly, and to whip them to virtue, but to impel them to use their strenth in resistance, and be free in the exercise of self-control, and progressive, not in the street of ease only, but in the highway of perfection. Men were not made to be led like sheep nor to be driven like cattle but to be their own counsellors and masters. If they were satisfied with their rulers and advisers, they would never rise to selfhood.

J. P. Holland, a certain popular lecturer and editor says, "What we want is not reformation, but formation." We would have all things made new, and begin by giving the children a thorough moral and religious training. The proper education of children cannot occur until the educators, the parents and teachers, shall have been first reformed, and converted from their ancient errors and practices, and become exemplifiers of what they would teach. They must not poison the fountain, if they would keep the river pure. The children have not been neglected so much as they have been abused by false tutelage. The best years of men's lives are lost in unlearning the errors taught them in the nursery and the Sunday-school. The children are not assisted in their growth; so much as they are twisted and dwarfed by artificial appliances. The great reformatory ideas that have come into the world with the force of a new revelation, are the thoughts that have run through the mind of every child of ordinary sense, that has been born within the pale of civilization; but they have been repressed by nameless fears, and the men have crushed their own thoughts as though they were demons come to drag them to Tartarus. The children of the present day are not the children of the past century, and they will not be led by the ear, nor be made to conform their opinion to a book of unknown authorship. Self-asserting authority is losing its power, and the children are the prophets of the time. Teach children the reason of things, lead them to observe what is about them, but, above all, aid them to acquire the art of reasoning logically for themselves. Do not cause them to reject your good counsel, by checking their inquiries, discouraging their hopes, ridiculing their expressions, and blaming all their work.—*Lawrence Journal.*

Those who Know Us.

TENAFLY, N. J., March 10, 1872.

VICTORIA WOODHULL—Dear Madam: In answer to an article in your paper of last week, "A word to the wise," let me say that, as far as I am concerned, I ask no higher praise than to have it said that you—maligned, denounced, cruelly and wickedly persecuted by priests, politicians, press and people—ever find a warm and welcome place in my heart, and by my side. You are doing a grand work, not only for your sex, but humanity. I have read all your speeches and bound volumes on political and social equality, and I consider your arguments on the many national questions now moving popular thought, able and unanswerable.

Do not let the coldness and ingratitude of some of your sex wound you, while such noble women as Lucretia Mott, Martha C. Wright, Paulina W. Davis, Matilda Joslyn Gage, Mary F. Davis, Susan B. Anthony, and Isabella Beecher Hooker, are one and all your sincere friends.

The latter spent a few days with me not long since, and one night, as we sat alone hour after hour, by the bright moonlight, talking over the past, the present, and the future, of woman's sad history and happier destiny, and of your sudden and marvelous coming, she abruptly exclaimed, "that little woman has bridged, with her prostrate body, an awful gulf over which womanhood will walk to freedom." Many of us fully appreciate the deep ploughing, sub-soiling, under-draining you have done for public and private morals in the last year, and while the world sneers at your blunders, we shall garner up your noble utterances with grateful hearts. The WEEKLY is all that the most fastidious could ask this week. I specially like the editorial, "Positive and negative reform." I am amused in reading the Republican and Democratic journals to see how firmly fixed these old parties are in the faith that they are to live on indefinitely, when the democracy *per se* has been in its grave at least four years, and the republican party is in its dotage, so weak in the knees it cannot bear its own weight, and so blind it cannot tell its own friends. The labor party, in refusing to do justice to woman, has sealed its doom also. Now is the time for the advance guard in all reforms to organize their forces into a "Peoples' Party." Those who understand the true principles of government, if they would save what we have left of freedom, and secure equal rights for all, must now come to the front and be leaders of numbers, as well as leaders of thought. If we desire a peaceful solution of the many questions now looming on our political horizon, the best men and women of the republic must assemble at an early day, and take counsel together. When we get the united thought of man and woman on national questions we shall have the complete humanitarian idea, that harmony in political action hitherto unknown.

It is strange men do not see this; and, yet, not so strange after all; for when we talk to them of the "feminine element" they think of the frail specimens of womanhood who preside in their households, and say what possible benefit could these bring to us? forgetting that the poor, cribbed slave would be transformed in freedom, and in her native dignity develop powers that he never dreamt she possessed. To-day, in dependence, she reflects the man by her side, not her own true nature, or her God.

We shall never know what a true, grand womanhood is, until woman has the full liberty to bound her own sphere, and you, dear friend, are doing much to usher in that glad day.

ELIZABETH CADY STANTON.

A man not far from Lyons has succeeded, with the occasional help of a friend, in smoking a whole barrel of tobacco since September of last year. If he does not mind he will get into the habit of smoking, and then it may bother him to quit it."

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A. A. WHEELOCK, Managing Editor.

Spirit to communion.—"The spirit giveth life."—Paul.

"Beloved, Thou we are Spiritualists, * * * and that any other profess or make it calculated only to retard and injure us."

Communications, advertisements, etc., are in all with our agents at either of our Offices, or sent direct to the Central Office—but all other business, and communications for insertion in THE AMERICAN SPIRITUALIST, must be sent to A. A. WHEELOCK, 20 Beekman St., New York City.

False Claim for Christianity.

"Christianity is the religion of all the greatest men and women of ancient and of modern times; of the apostles, the Fathers, the Martyrs; of Pascal, Fenelon, Bossuet, Kepler, Milton, Fox, Wesley, or of whatever name illustrious and of universal excellence, shrine forth on the face of human progress."—Dr. Adams.

Alexander Humboldt, William Humboldt, and other celebrated names and scholars of that period and since, made no pretensions to Christianity. Kepler, Halley, Bacon, Locke, Leibnitz, Hume, Macaulay, Brodie, Lecky, and other philosophers, moralists and historians, making for themselves names immortal, are not classed as avowed Christians; while the ablest scientists and most profound writers of to-day—such as the Carpenters, Darwin, Huxley, Lyell, Mills, Owen, Spencer, Tyndall, Wallace, Varley, Lockyer, etc., etc.—are in no way connected with the popular churches of Christendom. In the above Christian catalogue the church "Fathers" are mentioned. The witnesses appearing against them are mediæval Christian writers and some recent, though disputable.

Dr. Mosheim admits that early in the fourth century it was an almost universally accepted axiom, "that it was an act of virtue to deceive and lie, when by such means the interests of the church might be promoted." (Eccl. Hist., vol. i., p. 191, Murd.) He further says, "pious frauds were approved of by the Christians as early as the time of Hermas." And the learned Mosheim is candid enough to admit that these Christian fathers practised these corruptions and falsehoods by these and other quotations from the Scriptures: "O Lord, thou hast deceived me, and I was deceived." (Jer. xx. 7.) "I the Lord have deceived that prophet." (Ez. xiv. 9.) "God shall send them strong delusion, that they should believe a lie; that they all might be damned," etc. (Thess. ii. 7.)

Does not any phase of religion connected with a theocratic government pay a premium upon sin? by ascribing the "direct causes," even murder and manslaughter, such thorough repentance, the prostrations of the atoning blood, and faith in the Lord Jesus Christ, they may obtain from the spotless throne of glory, there to sing "redeeming grace" for ever? The forgiveness tendency of this Christian doctrine is enormously immoral,—aye, it is the tendency of Catholicism!

The "martyrs," it may be—especially "Pascal, Fenelon, Chrysostom, Bossuet, Francis," and hosts of others—were truly illustrious men, crowned with, because they had earned, a "universal condition." They were wise, and perhaps many, notwithstanding the prevalent atmosphere and demoralizing influences of a corrupting, unnatural Christianity. Under the good providence of that God whom St. John denominated "Love," we owe much to Jesus and John, the types of their ethics and the moral purity of their lives—much to Socrates and Plato, and the broad sweep of their divine philosophies—much to Swedenborg, Parker, Emerson, Carlyle, Britten, Davis, and William Howitt—much to civilization, science, and the general progressive spirit of the age; but nothing to their popular debased Christianity, alloyed with Pauline mysticism.

Excellent men as Adam Clarke may have been, he was a stout apologist for polygamy. (Pascal, on Christ. Doc., p. 207 et seq.) Even some recent, gentle ladies, Whitefield and his friends would agree with the amiability of Wesley.

The "martyrs," Pascal, Fenelon, Bossuet, Fox, etc., may have exhibited a magnificent greatness; it is, it was not because of, but rather in spite of, any peculiarities they may unfortunately have held with Christianity—a Christianity whose central doctrine was, that "all of men," "total depravity," "sinning," "miraculous atonement" "eternal hell torments," Human nature, fresh from the formative hand of God, is inherently and naturally good. In such enormous heresies as enshrined a portion of the Judaic spirit. The testimony of all Judaic epistles, therefore, is inharmonious. (And so the anti-Judaic exegetist—the infidel Jesus, Bible, Jesus!) Miraculously angelic, in communion with their love of Jesus, and harmoniously and more upward. Retrogressions in the absolute is impossible. Eternal progressions only is in accordance with Infinite Love, embracing the universality tendency of all things.

But when the earthly children of all races are summoned to harmony, clothed by moral environments and personally motivated into their traditional Christianity, which, in common with the "fall of man" and "total innate depravity," teaches Christ's soul "ghastness in sin;" and thus, that all the good consequences of sin and wickedness may be assigned by a belief in, and an application of the "miraculous merits" of the Son of God, what must we expect? Are such doctrines calculated to redeem the world? Have not unbelievers many literally cursed humanity?

Deserters.

We have heard considerable from many over two or three deserters from our cause. They have experienced religion and obtained a change of heart, and are anxious to advance our salvation. They have of late been greatly shook up in the orthodox camp and heavily standing before the ranks, defying the enemies of the Lord, and speaking all manner of ill against our holy principles, and blessing Jesus in their inmost soul spirit. They do not think it possible a whole or righteous one live out darkness. They have even been caught in what pharisaical people would call live and loud declamations, talking through for the sake of their tolerance and brethren.

Now, this is meek, that meek, and, we should say, anything but a sign of change of the heart in any good direction. If this be religion, may we be preserved from it as from leprosy or fever, for we would have none of it.

It seems to us one of the greatest private in this wretched religion that a man should have to come and make a fool of himself, generally when he supposes his way from difficulty, the loathing of his mind, making for the height and the true. He must come in mockery or on the platform, and say that all was false, and base, and pernitiously wicked. He must throw out slander and hate, to show the genuineness of his conversion and his worthiness of the congeniality of the sweet and blessed Jesus! He must deny others to show how clever he does it.

This is exposed terms here, and the harlot he does it, the more he is liked and applauded. But is not this villainy a premium for lying? Is not this hellishly driven to sell his master? And is it not encouragement to those who uphold their otherwise wrong? The more these souls himself put to the look of making evil the circumstance of the friends he has deserted. It is like a steward wickedly lying out in the orchestra scale and getting hard of the service, because it demands more of the time and the noble there he can give, and to be taken if much before. When he comes home he must needs make false excuse of his conscience to excuse his desertion; if it is well accepted, that is, if it be held on think without support to heavily on any of the others cardinal virtues, it may avail for a season, and he be petted and well fed as a deserving incurred godly but weary and torn and marked with the wildest beasts.

We do not mind people leaving our cause, because or otherwise—because we only want those who are provided with all great love and faith of the principles and taste never known by our vanity nor calmness of life and immortality: we do not mind those leaving if they find they cannot or cannot, because they can better themselves elsewhere, but we say to all such—yes, taking what good we could give, receiving our best wishes and terms of our blessing—but do not come and teach at our table, without money and without price, and then bite your best the moment you get out of doors. For your own sake do not like about us, the harm is with you, and the world is speedily wise as best that it will soon find out the falseness of your words and cover you with confusion and shame.

The Approaching Anniversary.

Let no Spiritualist society, in any locality or community where it is practicable, fail to commemorate by appropriate services the anniversary of the advent of modern Spiritualism. Let judicious committees be formed without delay who will at once proceed to make the necessary arrangements for a grand and joyful time. Never mind speakers from abroad—call upon organizations all available home talent. Get the people together, if only to sing and congratulate each other for and in behalf of their Gospel of Gladness which, as the Psalmist says, has been a lamp unto their feet and a light unto their path.

The thirty-first of March is an occasion when no Spiritualist in all the land, enjoying a reasonable share of moral administration, will be seen only willing, but glad to make it a thanksgiving and praise for the manifestations blessings which are come to the world, through the world known it not, former and this despised Nazareth, by and through the means mediated from these unseen shores; no Spiritualist but will rejoice at the opportunity to help swell the anthem of exultation that is to resound from ten thousand hearts made free and happy in the light and knowledge which has come to them from over the bridge which connects the mortal with the immortal shore.

Verily, the day cry has been heard around the world and wakened that world from its sleep of ages. It has called a new birth unto righteousness to this age than Pentecost's below did to that of more remote generations ago. How fitting, then, that Spiritualists should unite together on the anniversary of that sweet memorable day and evening and give thanks for that which to them is so above all price and measure.

Tennie C. Claflin.

At the Academy of Music, on the 20th of this month, Tennie C. Claflin will make her début on the platform upon the subject of "The Future of the Republic of the Future," or, Beyond the Breakers on Wall Street. Which will be the most remarkable oration of present circumstance that has as yet been promulgated to the public. As there is a very general desire to hear this lecture, it will undoubtedly draw an enormous audience to that widely lauded and "Inspirational Rostrum," as the newspapers have it. Those who would secure seats of advantage to the lecture, should secure tickets at once at 25 Union square, and remember that the doors will open at fifteen minutes past seven o'clock. Woodhull & Claflin's Weekly.

Yes, we doubt, the Academy will be filled to overflowing upon that occasion. We hope it will be. The subject itself demands full an efficient attendance, and in the hands of so accomplished a woman as Tennie C. Claflin will appear and known.

Those who have any interest in the subject, (and who is worthy of a hearing we not to have), may expect the subject to be handled masterly, yet with the best and skill of a brave woman, especially being provided handsomely, as usual, with large, luminous, impressive crowds, already knowing from the varied and brilliant conversations of late.

We suppose it to be thanked that any one is prepared to criticise the lecture by words and deeds the words and "the Words spoken" but it be wild in character terms. Some will consider heresies of the utterance and remarks and those who are guilty. We commend the auditors beside who will handle and speak with fear of the very commandment that this subject is to be spoken of above a whisper, and that by a woman! Fear no matter, whatever said or spoken, pass straight by! All your remarks the men will not stay the hands Tennie Claflin pronounces "The Future of the Republic of the Future," which, if properly understood by those who try and appreciate its being there upon of the world would not be crowned by so many crowds and appreciations as it is, and by so much sympathy in "Happy Places" of the "Beyond the Wall Street" were already totally pre-occupied by the public.

Dr. Wade, the Senator's Brother.

Some despise that Ex-Senator Wade, when called out West "Edward Ben Wade of Ohio," is an avowed Spiritualist. The Wade family is good stock. Dr. Benjamin Wade, brother of the retired Senator, who lived and practiced medicine nearly sixty years in Wayne and, Albany county, New York, was a firm materialist. In society, in conversation, he loved an occasional word. Like command to him a terrible "materialist a Christian" When his back was turned, he expressed his sentiments in these lines of unaffected terse and force:

> My work is put upon the shore,
> And time is numbered with the sea.
> Where anchor'd ships stay and depart
> A tide remains waiting;—
>
> Experience is worn the human chain
> We just may meet, we just may break,—
> If not here, on this mortal ground
> Immortal,—then, "Good-by."

Five short days passed before the Senator's death through the instrumentality of a favorite granddaughter, was converted to Spiritualism. The manifestations were marvellous, the evidence conclusive, before the end he knew to the greatness of eternal realities. Let the people be thankful that the Senator's brother has been converted.

Spiritualists, Support Your Own Journals.

There are thousands of well-to-do Spiritualists in this country who, had either, it would seem, determine the question these days over. Our whole press organization has enough on that the most really liberal-minded people in our country are those of the present classes. There are prejudices of a superabundance of this world's goods. The rich Spiritualists, with rare and there a few blessed exceptions, generally heard the "almighty dollar," and are satisfied to let the workers in the vineyard toil on in poverty, unmindful of the glorious harvest that they might reap were they ready and willing to aid financially in building up and strengthening the glorious intellectual colossus of the nineteenth century Spiritualism.—Banner of Light.

International Banquet.

The several sections of the International Workingmen's Association of this city will give a grand banquet, on Thursday evening, March 18, at the Cassino, on Houston street, between Broadway and the Bowery, in honor of the birth of the Paris Commune, this being the first anniversary. The entertainment will consist of music, speeches and dancing, and will be managed by the French Section No. 2, and the proceeds will be devoted to the benefit of an International paper in the French language. Let everybody who favors the great humanitarian principles of this great society, which is rapidly spreading all over the world, give their support to this Banquet. Tickets, $1.00.

Woman Suffrage and the Reverse.

"Washington," Clerk of the Massachusetts House of Representatives, in his letter to the Springfield Republican, last week, says:

A large number of petitions for woman suffrage came in yesterday, with new remonstrances. The remonstrances are both that the petitioners have not on hand a movement to overthrow our present system of government, and they talk about the male having the "governing manual" by "divine ordination." The paper was drawn up, I presume, by Edward Hamilton. It presents the proper arguments in the usual form, but has no new points. I do not wonder that a man should write it, but that a woman should be found willing to sign such stuff is a little surprising. Among the petitioners for the suffrage is Elizabeth Stuart Phelps.

The "Exposers" Exposed.

THE "SUN" AND A POOR "CASE."

THE INTEGRITY OF DR. SLADE VINDICATED.

We have never known of a more signal failure of a base, underhanded, vile conspiracy, evidently premeditated and planned to injure, if possible, the reputation of a noble, true man, and destroy the usefulness of one of the best mediums Spritualism has produced, than the recent silly, lying rumor set afloat about the manifestations at Dr. Slade's, in this city, by a Mrs. Case, and first published in the New York *Sun*.

It would seem that a garrullous reporter of the said sensational luminary, in diligently searching up a "case" for sensation with which to make the *Sun* shine, came across the female Case referred to, when, upon the most gentle hint of the reporter, that "something fresh" was needed, poured forth unmeasured columns of "suspicion," with which the *Sun* was soon aflame.

The presiding genius of this wonderful luminary, which, it is claimed, "shines for all," should be entitled to a life patent with a leather medal, for the brilliant manner in which the light of the said *Sun* shines upon one side of a subject, and "refuses" the least light to the other side.

The clear, frank and pointed statement of Mr. Albert Morton, which we herewith publish, plainly shows the dishonest, dishonorable and slanderous character of that jug-handled luminary, which "shines for all" those, doubtless, in the language of a certain ex-Judge, "whose pockets are lined with money!"

The above significant declaration of the said Judge, that certain "pockets were lined with money," may suggest the *basis* upon which Mrs. Case, the wonderfully prolific female suspicionist and her confederates "worked up" their silly report, securing over three columns of sensational slander in the New York *Sun*, which the editor of that pure and virtuous sheet has not had the fairness or decency to correct, but adds to his first criminality the baseness of *refusing* to correct the tissue of lies which he published, after receiving the written statement of Mr. Morton, showing they were that and nothing else.

How true the old adage that, "chickens of this sort come home to roost." In this "Case" they have come home and commenced "roosting" early, and not at all to our surprise we find some of this "*fowl* brood" perched upon the *Sun!*

We have heard several verbal statements of intelligent, and doubtless quite as sincere, honest and respectable persons, though their "pockets may not be lined with money" as are those who started and have assisted in circulating the vile slander against Dr. Slade, all testifying to the fact of having seen spirit faces and forms, among whom we may mention Dr. E. Crowell of Brooklyn, who stated in public that he had had frequent regular sittings with Dr. Slade for such manifestations, about one year—that for several of his first sittings he saw no forms, but after a few sittings there came luminous balls of light floating around the room, moving, changing, until finally, out of a "cloud of light" as of old, the bright, sweet faces, of a spirit man, woman, and child, shone upon their vision, both seeing the same. This was at Dr. Slade's residence in Twenty-second street, in a room where the only furniture consisted of a small table, three or four chairs, and a plain lounge. Dr. Crowell further stated, that he was not a Spiritualist, but commenced and still continued the study of this wonderful phenomena, as he did everything else, using all the powers he possessed, to make an intelligent, critical analysis of what he saw and heard. He stated that he continued to have sittings with Dr. Slade at his present residence, and although the report had been circulated, that the manifestations had ceased, he knew that the report was false, for he continued to witnesss the phenomena at regular sittings as before. Such is the testimony of others, ourselves included, which, with the written statements of Mr. Morton and that of Miss Emilie G. Jones here published, shows what a base fabrication is the report, constantly reiterated by certain parties, that the manifestations at Dr. Slade's have ceased! We vouch for the perfect reliability of the statements of Dr. Crowell, Mr. Morton and Miss Jones, the lady being an intimate friend of Thomas Gales Forster, who has known her from childhood and speaks of her as every way worthy of confidence and reliability.

BOSTON, March 4, 1872.

FRIEND WHEELOCK:—Thank you for your fearless and satisfactory vindication of Dr. Slade, in your last paper. It is always an ungracious task to call in question the truthfulness of a woman, but truth and justice cannot be assailed by either sex with impunity, nor can one who advocates woman's rights fling filth at others and consistently expect her crinoline to shield her from a just exposure of her motives. Mrs. Case through her co-workers, saw fit to drag my name into the lying article denouncing Dr. Slade, published in the New York *Sun*, of the 22d ult., and as that sheet has not published my reply, you will confer a favor upon me by giving it an insertion in your paper. One incident which I shall relate in connection with this affair, affords evidence of spirit power which adds to my great indebtedness to my spirit guides, who daily bring me strength and encouragement through the mediumship of my beloved companion. Soon after my return from New York in January, I incidentally mentioned the name of the woman who originated the scandalous lies in question; immediately my wife, who never met the person, remarked, "I feel a very disagreeable sensation from the magnetism of that woman, her influence is very repulsive to me. Be careful how you place any confidence in her when you return, for I feel sure she will cause a great deal of trouble. She is a designing mischief-maker."

This was told me quite three weeks previous to her grand *coup d'etat*. It may give a hint of the motive prompting the woman to state that, in conversation with me, she ridiculed the doctor's connection with his partner, and in answer to my statement that, "it is absolutely necessary for the doctor to be associated with some person who can assist in restoring the magnetic condition which is so heavily drawn upon," she replied, "He can get the magnetism he needs from other sources; he needs a woman at the head of his house. I have told him he is working for his board and clothes." *Verbum sat.* Here is the letter:

MR. MORTON'S REPLY TO THE SUN.

EDITOR OF THE NEW YORK SUN—Sir: In your paper of the 22d instant, is an article entitled "The wonderful Dr. Slade," in which my name is mentioned as an accomplice in the so-called deceptions. As an act of justice you are requested to give my answer a circulation as extended as you gave my denunciation, Knowing but little of Dr. Slade's practice as a clairvoyant physician, I will only reply to the pretended *expose* of the manifestations, and shall answer the falsehoods *seriatim*. Firstly, I am informed neither of the firm of Slade and Simmons have ever visited Moravia to witness the manifestations which have been described in the *Sun*. In the bill of charges said to be "conspicuously posted" in the reception room, none of the items are correctly given, and four of the seven enumerated have no existence outside of the imagnation of the romantic brain which prompted the article. The lady who saw "the first ghost," was an intimate friend of the first Mrs. Slade, who was called Em., and has frequently described the seance to the writer as placing the fact of spirit-life and spirits' power to manifest to mortals "beyond the possibility of a doubt." The statement that "two visitors, unless man and wife, were not admitted at the same time," is false. At the time Mr. Fisk appeared to Dr. Palmer, he was accompanied by a friend, not his wife. The spirit was dressed, as afterwards described by his (Fisk's) private secretary, even to the most minute details. It is stated "the suspicions of the genuineness of the performances finally reached the inmates of the house, of whom there were a number staying there as boarders," etc. The writer was the only boarder in the house at the time named, and the "committee of investigation" consisted of the self-appointed lady aforenamed who, foiled in her determination to become its mistress, while prying around the house in her capacity as housekeeper, found a box of tinsel, the remains of a lot bought for two Indian costumes, several years ago. The "Mr. Martin, of Boston, who has been boarding at the house for a number of weeks, awaiting development as a medium, and who, strangely enough, had never been permitted to see a spirit, is now placed in charge of the room whenever Slade is away, and is required to remain there constantly to keep out intruders," is myself, and the statement that I was boarding there a number of weeks for development, is the only truth in the sentence. I had seen, among others, the spirits of my former wife and my mother, and the lady who prompted the "tissues of lies" in question, was aware of the fact. That I was "required to remain in the room to keep out intruders," or did remain there to the exclusion of others, is false. During several weeks stay with Dr. Slade I had every opportunity for investigation, and know there were no wardrobe or other accomplices, and that the manifestations which occur in his presence, cannot be accounted for by any known laws of science. The general accuracy of the article can be inferred from the fact that Mrs. Slade's spirit portrait, instead of being an "oil painting on canvass," as described, is done in colored crayons on paper. The writer of the article in question has been grossly imposed upon through the machinations of an untruthful vindictive woman who has furnished another illustration of the old adage, "Hell hath no fury like a woman scorned."

ALBERT MORTON.

BOSTON, February 26th, 1872.

February 22, 1871.

MR. J. SIMMONS—DEAR SIR:—It is with the greatest pleasure I state the following facts, earnestly wishing that they might reach all those persons who, not knowing Dr. Slade and the beautiful manifestations that take place through his mediumship, have been prejudiced against him by false and injurious reports.

I have passed seven days in the house of Dr. Slade, having had with him, during that time, six daylight and two evening sittings; the former for the receiving of written communications, the latter for the materialization of spiritual forms. During the day sittings, when the room was fully as light as any ordinary sitting-room, the slate was repeatedly filled with writing, not only when held under the table by Dr. Slade in such a manner as entirely to preclude the possibility of his writing on it himself; but also while both his hands rested on mine upon the table, the slate lying in full sight upon the further end of the table, between which and it had been placed a small scrap of pencil with which this mysterious writing was wonderfully performed. I assert that pages were written in that way without human hands, or any contrivance whatever, other than I have here stated.

During these day sittings also, soft little fingers patted my hand under the table, unclasped my bracelet and carried it to a distant part of the room, and coming into sight between my breast and the table, showed themselves to be the fair, pink, delicate hands of a little child. They plucked at my neck ribbon, moving swiftly; and when they touched me, felt soft, warm and firm as hands of flesh.

During the two evening sittings brilliant lights appeared, and also three heads, almost within reach of my hand, in a place and under circumstances that rendered deception impossible. I had every facility for examining the room at my leisure, and am as fully assured as I have ever been of any thing whatever that there was not and could not have been any artificial human means of producing the appearances that presented themselves. Two words were breathed by the heads I saw, and distinctly heard by me.

I feel as thoroughly convinced of Dr. Slade's absolute honesty in all these manifestations and of their superhuman origin as if they had come to me alone without his intervention, and permit me to offer him, through you, my grateful acknowledgements for the deep and lasting satisfaction I have received through his mediumship, and for his considerable and gentlemanly conduct towards me personally.

You are at liberty, my dear sir, to make of this statement any use you shall see fit, and hoping that it may not be powerless in the cause of truth. I remain yours sincerely,

EMILIE G. JONES.

SPRINGFIELD, Mass.

With this abundant testimony triumphantly sustaining Dr. Slade, and the fact that the "manifestations" still continue, we do not wonder that the "exposers" feel rather mortified at THEIR EXPOSURE and failure—that poor Mrs. Case has suddenly retreated to Michigan—that the "Sun" shines no more on this "case" of suspicion, and that those who aided in retailing the slanderous falsehood, having some little sense of the contempt which honest people begin to feel, for the part they have so generously played in this matter, are wisely avoiding any further investigation of what they claimed to expose. A. A. W.

Letter from George White.

DEAR BRO. WHEELOCK: The opinion of such a man as Hudson Tuttle, if misleading, is more to be dreaded in its influence upon society than that of an inferior mind. It is painful to differ with such a man, and I would only do so upon the principle that, while I respect and love Bro. Tuttle, I love the truth more.

In his communication to the *Banner* of February 24, he confines the creed of Spiritualism to *one* fundamental proposition, that man lives a conscious being after death and has the power to communicate with earth. Has it then no religion, no soul, no moral character? Is spiritualism confined to this one proposition, and are our self-sacrificing mediums and public speakers justly incurring censure for proclaiming the brotherhood of man and the necessity of obedience to the law of his being? It is their specialty not only to prove man's undying nature, but to discuss and enforce the means necessary to his moral development and consequent happiness. Bro. Tuttle says, "I know of no reason why Spirtualism should be pledged to the support of woman's rights, or the temperance cause, or the labor or the social question." This position may accord with the "one fundamental feature of Spiritualism," but not with its humanitarian character. So long as women are in cruel bondage, or men are crazed and made demons by strong drink, or the laboring classes are virtual slaves to non-producing wealthy men, Spiritualists have something to do, and no man can be a true Spiritualist without action herein.

It is time we ceased to ask, "Am I my brother's keeper? The one idea may be beautiful, as in the finished picture of a Michael Angelo, but it needs the inspiration of a soul within to stamp its true value. One thing is certatn, we cannot err in well doing; and another is equally certain, that we will err in abstaining from efforts to promote soul-culture for fear that we may err. Bro. Forster has increased the fundamentals of Spiritualism—first, a belief in God, the Infinite and inexplicable spirit of the universe; second, the immortality and divinity of the entire human family; third, an ever present conscious intercourse with the angel world; and fourth, (with all of which I fully agree), Spiritualism, in its fullest acceptation, is broad enough in its conceptions and wide enough in the scope of its investigations to comprehend more or less distinctly, every principle of reform of this or any other age legitimately based upon love to God and love to man.

WASHINGTON, D. C., March 3, 1872.

Opening of Public Libraries on Sundays.

The new Boston daily, the *Globe*, favors the opening of the public library on Sundays. It says: "If reading-rooms and libraries do not afford refined and desirable means of entertainment for the people at large, on the Sabbath, then we confess we should be at a loss to designate what would be proper for them or ourselves. Old George Herbert tells us, 'on Sunday heaven's gates stand open,' and why should we debar the sunshine on that day?

Board of Trustees.

The following are the newly elected "Board of Trustees" of the New York Spiritualist Society, holding meetings at Apollo Hall:

John Tyler, John Keyser, Dr. Andrews, W. S. Barnard, O. R. Gross, J. A. Cozeno, F. M. Clark, J. H. Newton, H. W. Creamer.

At a meeting of the Board of Trustees the following "Managers" were elected:

John Keyser, W. S. Barnard, O. R. Gross, J. A. Cozeno.

Special Notice.

The answering of correspondents, relative to subscriptions and other matters of business pertaining to the paper, is a part of the work Mrs. Wheelock has had in charge, and cannot be attended to by any one else, without much additional labor. Her sickness has prevented the answering of our correspondents promptly, and we hope they will exercise due patience with this explanation.

Though Mrs. Wheelock is still confined to her bed, we are only too happy to be able to inform our readers and friends, that she is out of danger and though slowly, yet certainly, recovering. Some may wonder that we do not answer these letters ourself but they would not, if they would stop to think, what an additional load our dear wife's sickness adds to what we have to do. But Mrs. Wheelock is improving, and these letters will soon receive attention. A. A. W.

On our first page to-day will be found Hon. J. M. Peebles' answer to Rev. Dr. Baldwin's attack on Spiritualism. Lyceum Hall was completely filled last evening and the lecture will repay perusal. Previous to the discourse Mr. Peebles paid quite a compliment to the *Press*, stating that it was not because the paper was in any way inclined to Spiritualism, but because it had acted fairly at all times with the Spiritualists that his discourse was given to it for publication.—*Troy Press.*

The *Banner of Light* has reached its third volume with the best of prospects for the future. May its success continue, is the prayer of many thousands of Spiritualists, in which we join with an earnest—Amen. This faithful, oldest paper advocate of our cause improves with its age. This is not the case with politicians. Age to a politician generally brings weakness and littleness, if not disgrace. But our good old *Banner* grows more vigorous. As evidence of this, we ask our readers to peruse with care their able, thoughtful, leading editorial, of last week, which we publish in this issue. *Banner of Light!* Long may it wave!

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Book III. Physical manifestations.

Book IV. Identity of Spirits.

Book V. The Crowning Proof of Immortality.

Book VI. Spiritual gifts of the first century appearing in our times.

THE SCOPE OF THIS BOOK IS BROAD. ONE-fourth of it is occupied by an Address to the Protestant Clergy, reviewing the present attitude of the religious world in connection with modern science and with modern ideas touching the reign of law, human infallibility, plenary inspiration, miracles, spiritual gifts. It sets forth the successes and reverses of early Protestantism and asks their explanation. It enquires whether it is Protestant theology or Christianity that has been losing ground, for three hundred years, against the Church of Rome. It discusses the effects on morality and civilization and spiritual growth of such doctrines as vicarious atonement, original depravity, a personal devil, an eternal hell. It enquires whether religion is a progressive science. It contrasts Calvinism, Lutheranism, Paulism, with Christianity. Inspiration it regards as not infallible; yet an inestimable gift of God and the origin of all religions—a gift for all ages, not confined to one century nor to one church; a gift pre-eminently appearing in the Author of our religion.

But the main object of the book is to afford conclusive proof, aside from historical evidence, of immortality. It shows that we of to-day have the same evidence on that subject as the Apostles had. More than half the volume consists of narratives in proof of this—narratives that will seem marvelous, incredible, at first sight, to many—yet which are sustained by evidence as strong as that which daily determines, in our courts of law, the life and death of men.

This book affirms that the strongest of all historical evidences for modern Spiritualism are found in the Gospels, and that the strongest of all proof going to substantiate the Gospel narratives are found in the phenomena of Spiritualism, rationally interpreted: Christianity, freed from alien creeds, sustaining Spiritualism; and enlightened Spiritualism sustaining Christianity.

Finally, the author gives his conception of the foundation-motive of Christian morality and spiritual progress, as set forth by Christ himself.

It is a book eminently suited to an era like the present, when the Debatable Land of morals and religion is freely explored, and when the men are disposed to prove all things ere they hold fast to that which is good.

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Wealthy Spiritualists sympathizing with this movement are hereby earnesily solicited to contribute donations of such sums as will represent a large numbers of subscribers and thereby hasten the first issue of the work. Every donor of sums which exceed the price of a single subscription, will be furnished with copies to the amount of their contributions.

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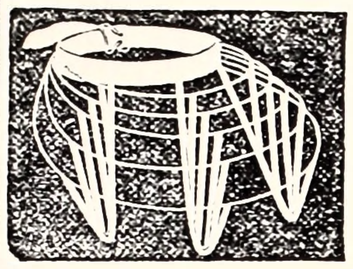
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Mrs. Laura Cuppy Smith.

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IV.—The Social Problem Reviewed.

NOTICES OF THE PRESS.

To those who have not heard this lady lecture, we would say, go by all means if you would desire to hear an earnest, well-spoken discourse, with an unbroken flow of well-pronounced, grammatical English. We have our own ideas about woman's mission and how far she unsexes herself when she ventures to lecture men, yet spite of our prejudice we were carried away by her words last evening at Maguire's Opera House.—*San Francisco News Letter.*

This lady pronounced a remarkable address last night at the Hall opposite the Academy of Music. Remarkable because of the extreme beauty of language and opulence of fancy, and interesting on account of its tender and grateful sentiment.—*The Daily American Flag, San Francisco.*

She never hesitated an instant for a word, and she has always the most appropriate. Her voice is sweet and melodious, her enunciation pure and distinct, her attitude and gestures very graceful indeed.—*Sacramento Correspondent Santa Clara Argus.*

Mrs. Laura Cuppy Smith gave an interesting and instructive lecture last night to a large assemblage at Maguire's Opera House, which if delivered by some peripatetic male pedagogue with a large reputation, at a dollar per head admission, would have received unbounded eulogiums from the press.—*San Francisco Examiner.*

Laura Cuppy Smith, one of the best educated and most talented lady lecturers we have ever listened to.—*San Francisco Figaro.*

Mrs. Cuppy Smith possesses great talent as a speaker, and, standing before her audience in her simple, yet elegant attire, with a *spirituelle* face, which seems to index the emotions of her mind, commands the attention and respect of all her hearers.—*San Francisco Morning Call.*

Maguire's Opera House never contained a greater throng than convened to listen to an erudite lecture on Radicalism, by Laura Cuppy Smith, last evening.—*Alta California, San Francisco.*

Mrs. Laura Cuppy Smith has proven herself to be a lady of rare culture, added to great natural eloquence. To say that she ranks among the first of all who have addressed an Omaha audience, whether male or female, is but doing her justice.—WM. L. PEABODY, Chairman Relief Committee Y. M. C. Association.—*Omaha Republican.*

Walking majestically through the splendid gardens of literature and philosophy, culling, as she went rapidly on, the richest gems of inspired genius; riveting the profound attention of all her charmed hearers. Such women you seldom meet. Her praises are on the tongues of all the people.—*Omaha Tribune.*

She is a fluent speaker, using elegant language, and with far more than ordinary argumentative powers.—*Omaha Herald.*

She is an educated, refined lady, and one of the best lecturers we ever heard.—*Omaha Republican.*

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"I'm Growing Old."

I'm growing old, yet all unchearred,
Come homeward bound Hope's weary bird;
O'er woe's dark waste her frail white wing
Hath sought but found no flower of spring.
No branch of olive green she bears,
From out the deluge of life's tears,
But through the sombre shades of eve,
Come home my heart to undersive—
I'm growing old.

I'm growing old. The flowers that spring
Along my path when I was young:
Despoiled by time's unsparing hand,
Lie crushed and scentless in the sand.
Nor shall life's tearful autumn even
Refresh again their lifeless leaves.
They—faded flowers of joy—impart
This solemn lesson to my heart,
I'm growing old.

I'm growing old. Those early dreams
Indulged in youth—by sylvan streams—
'Mid leafy bowers and shadowy woods,
And fancy peopled solitudes,
Are mine no more. The clay cold real,
Lies heavy o'er the frail ideal.
I wander still by sylvan streams,
But cypress shadows cloud our dreams—
I'm growing old.

I'm growing old. My misspent days,
Retrieve, in mockery, displays—
And passion, with her palsied hand,
Pours out in grief life's shining sand.
Decline unchecked, too, has spread
His thin, gray grave clothes o'er my head,
Whilst on my brow, inscribed by care,
Deep written characters declare
I'm growing old.

I'm growing old. But 'tis not this
That clouds my sinking star of bliss—
It is not that this clay cold clod
Must nourish soon the springing sod—
But that the gift of golden years
Should have been spent to purchase tears,
'Tis this that makes reflection brought
With deep repining at the thought
I'm growing old.

I'm growing old. Behind me gleams
The radiance of life's morning beams.
Before me spread in cheerless gloom,
The specter shadow of the tomb.
"No more! no more! Oh! never more!"
Shall I life's orient explore,
But with the tide of my own tears;
Must drift through accidental years.
I'm growing old.

I'm growing old. With silence sealed,
My cherished harp hath ceased to yield
Obedient to my touch its tones,
Except in melancholy moans.
Tones touched with memory's myrtle spell
Found once again. O, relentless shell!
Stirred by a vision's viewless hand,
Then answereth from the "silent land,"
I'm growing old.

BRIEFS.

To inform the understanding corrects and enlarges the heart. [*Junius.*

"If all the materia medica, except opium and the anæsthetics were cast into the sea, it would be all the better for man, and all the worse for the fishes." *Dr. Oliver Wendell Holmes.*

Rev. Gilbert Haven, editor of *Zion's Herald*, says: "The *Atlantic Monthly* is apt to serve up swine's broth when it touches theological themes, and it touches them too often, which, in part, accounts for its lack of popular favor."

The Delaware *Tribune* says: John Comback, father of Lieutenant-Governor Will Comback, died at Carnel, Franklin County, Ind., on Friday, in his eighty-seventh year. He was a resident of Franklin County for forty-five years. Both he and his wife voted in New Jersey for Thomas Jefferson for President.

A GOOD POINT. Rev. A Clark, of the *Methodist Recorder*, makes on priestly abominations, both of which lead to the same immoral result:—"On the afternoon of Sabbath we witnessed the corner-stone laying of the first Roman Catholic church in Salt Lake City. How contrasts touch sometimes. Here, now, in one priesthood insisting on a plurality of wives, and another insisting on no wives at all."

The *Methodist Protestant* tells this story which fits more than one locality and church quarrel:—"An illustration of the amount of principle involved in many church squabbles is furnished by an incident which was recently related in our hearing. A controversy arose in a certain church about using an organ in the Sunday-school. Eleven of the members stoutly opposed the organ. They were outvoted, however, and the organ introduced. Thereupon our eleven withdrew and joined another church that has three organs."

Through tickets around the world can now be procured. The price is $1,145 in gold, and the running time eighty-one days. The route going westward is: from New York to San Francisco, about 3,000 miles; San Francisco to Yokohama, 4,700 miles; thence to Hong Kong, 1,600; thence to Calcutta, 3,500; thence to Bombay, 1,400; Bombay to Suez, 2,000; from Suez via Alexandria and Brindisi to London, about 2,300, and from London to New York, 3,200. Making a nice little trip of 25,400 miles.

Paragraphic---Ethical.

COMPILED BY GEORGE A. BACON.

The poorest education that teaches self-control, is better than the best that neglects it.

If you would not have affliction visit you twice, listen at once to what it teaches.—*Burgh.*

Moderation is the silken string running through the pearl chain of all the virtues.—*Fuller.*

Experience joined with common sense,
To mortals is a providence.—GREEN.

He that cannot forgive others, breaks the bridge over which he must pass himself.—*Lord Herbert.*

Genius without taste will often commit enormous errors; and, what is worse, it will not be sensible of them.

Cheerfulness keeps up a kind of daylight in the mind, and fills it with a steady and perpetual serenity.—*Addison.*

"Virtuous and vicious every man must be,
Few, in the extreme, but all in the degree;
The rogue and fool by fits is fair and wise;
And even the best, by fits what they despise."

"If every one's internal care
Were written on their brow,
How many would our pity share
Who have our envy now!"

Memory is the cabinet of imagination, the treasury of reason, the registry of conscience, and the council chamber of thought.

We do not want precepts so much as patterns, says Pliny; an example is the safest and least invidious way of commanding.

It is a sickening thing to think how many angry and evil passions the mere name of admitted excellence brings in full activity.—*Scott.*

Beautiful, yes! but the bloom will fade
The light grow dim which the blue eyes wear;
The glow will vanish from cheek and braid,
And the sunbeam die in the waving hair.
Turn from the mirror and strive to win
Treasures of loveliness still to last;
Gather earth's glory and bloom within,
That the soul may be bright when youth is past.
[MRS. OSGOOD.

We praise all good thoughts, all good words, all good deeds, which are and will be, and we likewise keep clean and pure all that is good.—*Zend Avesta.*

It is worthy of notice that, while second thoughts are best in matters of judgment, first thoughts are always to be preferred in matters that relate to morality.

Man's best philosophy—life's purest creed,
Confucius or Epictetus, is:—to hear
Our jerks unmurmuring; believe that we need
With that which we desire; to kneel our prayer
To Heaven's good pleasure; make the mind and deed
Our heart's true mirror; in our breast to wear
Bravely our badge; and if at last we leave
Some trait worth name, what more could man achieve?
[DR. W. ELLERY.

We recognize goodness wherever we find it. 'Tis the same helpful influence, beautifying the meanest as the greatest service by its manner, doing most when least conscious, as if it did it not.—*Alcott.*

Aim at perfection in everything, though in most things it is unattainable; however, they who aim at it, and persevere, will come much nearer to it than those whose laziness and despondency make them give it up as unattainable.—*Chesterfield.*

Hope awakens courage, while despondency is the last of all evils; it is the abandonment of good—the giving up of the battle of life, with dead nothingness. He who can implant courage in the human soul, is its best physician.—*Von Knebel.*

"How seldom, friend, a great great man inherits
Honor and wealth, with all his worth and pains?
It seems a story from the world of spirits,
When any man obtains that which he merits,
Or any merits that which he obtains."
For shame, my friend—renounce this idle strain!
What would this man have a great great man obtain?
Wealth, title, dignity a golden chain,
Or heaps of corses which his sword has slain?
Goodness and greatness are not means but ends.
Hath he not always treasures, always friends,
The good great man? Three treasures—love and light,
And calm thoughts, equable as infantile breaths;
And three true friends, more sure than day or night—
Himself, his Maker, and the angel Death.
S. T. COLERIDGE.

No one need expect to be original simply by being absurd. There is a cycle in nonsense which ever and anon brings back the delusions and errors of an earlier time. The follies of the present day are transcripts, unwittingly produced, and with, of course, a few variations, of follies which existed a century ago.—*Hugh Miller.*

The *Liberal Christian*, one of the ablest papers in this country devoted to Christianity, has a sermon translated from the French of Voltaire in a late number, from which we clip the following brief and truthful extract, and hope soon to see some equally truthful extracts from Thomas Paine and other liberal authors.—*Banner.*

"But the emblems of the Deity were one of the first sources of superstition. From the moment that we made God in our own image, the Divine worship was prevented. Having dared to represent God under the figure of a man, our wretched imagination, which stops at nothing, attributed to him all the vices of man. We regarded him as a powerful ruler, and we charged him, immediately, with the abuse of power. We attributed him as proud, jealous, wrathful, vindictive, capricious, a jealous despot, stripping one to reward another, without any reason but his own desire. All of our ideas are only approximate; we conceive of nearly everything except by similitudes. Thus, when the earth was covered with tyrants, we made God the first of tyrants. This was better, it is true, than when the Deity was represented by emblems drawn from animal and vegetable worlds. God then became an serpent, crocodile, ape, cat and hawk, horned, hoofed, bellowing, devouring and heavy devoured.

Superstition has been so terrible among all nations, that, if there were no monuments still existing, we could scarcely believe that which is related concerning it. The history of the world is the history of lunatics."

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